

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLII.

NEW SERIES NUMBER XXII, NUMBER 50.

JACKSON, MISS., DECEMBER 16, 1920

A sermon may break a man's heart but it ought not to split his ear drum.—Ex.

It is reported that Pastor R. A. Eddleman has resigned at Belzoni and will locate at some other field in the Delta.

Pastor B. A. McCullough gives up his work at Gillsburg and will go across the line to Tangipahoa, La. on the first of January.

Elder F. Z. Huffstatter gives up his work in Yazoo County at Hebron and Satartia churches to accept the care of churches in the Northern part of the state, near his old home.

Brother J. H. Rogers read what some of the brethren had to say in the Record about duties of deacons, thinks it would be in order for some one to say a word about the duties of pastors as there is room for improvement.

Durant church has called Bro. S. G. Posey one of our present state Sunday school force. They'll get a whole flower garden if he accepts. He does good work anywhere.

More than fifty churches in Georgia have put the state paper in their local budget and send to every family. Well, we are not far behind in Mississippi and mean to be ahead. Watch page five for reports.

There are forty-two nations now in the League of Nations Assembly now in session in Geneva and fourteen other nations are applying for admission. President Harding and the Senate will soon be knocking at the door. Of course some people will have to swallow their words, but they will hope that other people will have forgotten what was said in the recent scramble for office.

They say that figures don't lie. It may be admitted that they have a strong bias toward the truth and if let alone would probably in every case speak it. How criminal must be he who makes them lie. He can only be compared with sin of which Paul said that it "was shown to be sin by working death to me through that which is good."

The report on Laymen's work read at the Texas Baptist Convention commended the Methodist church in Kansas which refused membership to a dancing teacher. The convention later adopted a report on worldly amusements which contains among other things the following: "We most earnestly recommend to every pastor and church co-operating with this Convention that no person who engages in dancing or card playing, or who give dancing or card parties in their homes, shall be used in official positions or in prominent places in the work of our churches, such as deacons, teachers and officers of Sunday schools and B. Y. P. U.'s and members of choirs; and that all our churches be urged to use all diligence to stamp out participation in these amusements by church members."

Suppose a group of representative men in any town were organizing a voluntary fire company for mutual protection and the safety of the whole community, and some man should refuse to go into it for fear he should lose some of his independence of action. He claims to be in sympathy with the purpose to prevent fires, but he is afraid it might in some manner infringe upon his sovereign freedom. That is the plea of the man or nation which refuses to go into a league whose whole purpose is to end war, to put the world on a peace basis and reduce armies and the fearful waste and cost of war. May the Lord deliver us.

Brother C. S. Curtis has accepted the Ebenezer and Amite River Churches in Amite County for all his times and will move from Roxie before the end of the year.

Pastor Bacon of Itta Bena writes: "I find no difficulty whatever in getting the paper into every family. I could raise the money for this purpose in five minutes if the clerk could write the subscriptions in that time."

The mid-winter school for pastors at the Baptist Bible Institute in New Orleans Jan. 4-28, will furnish one of the best opportunities for those who can get away for a short period of intellectual and spiritual quickening and strengthening for the work of a pastor in his busy church. Write to G. H. Crutcher, 1220 Washington Ave., New Orleans, La.

At the open grave of Chas. M. Alexander, the gospel singer, his wife offered prayer of thanks to God for allowing her the privilege of sixteen years of heaven upon earth with her beloved husband. At the memorial service over 200 people joined the New Testament League of which Mr. Alexander had been leader. A funeral service may be made triumphal.

The new mission study book by Miss Lackey will be ready for delivery by Jan. first. It will be a great help to her if advance orders can be sent in at sixty cents each. The publishing of it is a heavy draft on her finance and orders sent in will assist in relieving it. She knows her subject and treats it in a thoroughly interesting way. The book is well illustrated.

The meeting at Clinton was in every way a great meeting. Dr. Maddry, pastor of University Place Church, Austin, Texas, assisted. He is a great preacher. His manner is simple, unaffected and straightforward. His purpose is unselfish and genuine. He adheres to the great truths of the gospel, depending on the Holy Spirit to make the message effective. He makes only one proposition to the unsaved, to turn from sin to God, accept Jesus as Lord and Saviour and follow him in baptism. He counts only those who unite with the church, for anything short of that is simply self deception. He always gives you something to carry away with you. Pastor Zeno Wall preached for two days before Dr. Maddry came and for two days after he left. The house was full of people. About 35 joined by baptism and 25 by letter. There were several young men licensed to preach and several young men and women announced their purpose to be missionaries. The church is in good spiritual condition and the pastor is happy.

The people who speak of the League of Nations covenant as a godless document because it does not mention the name of God, would probably discard the book of Esther from the Bible for the same reason. Or they might go a step farther, and announce the whole universe as the framework of the devil because it did not have written across it in all languages, "God made me." People see what they have eyes to see. David said, "The heavens declare the glory of God," but the atheist of today says, "I see no evidence of God." God is in all history whether people see him or not. The light shineth in darkness but the darkness comprehended it not. He even came unto his own and his own received him not. Some people would have written under the picture of a feline, "This is a cat." To others things and events tell their own story. To the Christian "All things are of God."

We complained when prices were going up and we are now complaining because they are going down. Is there anything that could please us?

President Wilson has accepted the invitation of the League of Nations Assembly to act as arbitrator in the Turkish-Armenian trouble and stop further massacre.

Solomon Reinach, a French writer, in his recent book, "Orphus—A General History of Religious" (Published by G. P. Putnam Sons, New York) says: "The Baptists are perhaps the only Christian sect in which a Christian of the year 100 would not find himself out of place."—Austin Crouch, D.D.

Charles Garland of Massachusetts refused a million dollars left him by his father because he said the system which starves the many and pampers the few made its acceptance impossible. He might have saved time and talk if he had taken it and given it to the starving.

We received recently an interesting article signed "An old time Baptist," which we cannot publish because the writer did not furnish us his name. We will withhold name when requested to do so, but we must know who is writing.

The biggest corn crop the world ever saw; the biggest wheat crop for many years; the biggest potato crop ever, and more cotton than was ever on earth before. Shall we turn round and give God less than last year because he has given us more? Shall we complain because he has given us too much?

We laugh at the grouchy old lady who complained of having raised such a good crop of potatoes that she wouldn't have any little ones to give to the pigs. But are you sure we are not acting the same complaining role when we grieve at the low price of cotton. What does the low price of cotton mean? What is it but that so much cotton has been made that the world has more with which to cover its nakedness and keep itself warm than ever before. We complain of the "surplus" which brings down the price. This means that the world is blessed with more clothes. Now if you are thinking only of selfish ambition to heap up a bigger bank account—that's different.

"The poor ye have always with you and when ye will ye may do them good." No we will never be done with appeals to help people who suffer on account of poverty and are limited in their chances in life because of misfortune. It was Jesus' prophecy that we would always have them. And he swings open to us the opportunity for service when he says in all gentleness to us and all compassion for them, "When ye will, ye may do them good." It is too gentle and holy a ministry to be forced upon us, but he says, "When ye will." He has too much respect for the inward impulse of our own spirits and the impelling spirit of God within us, to issue a command to help. It is too fine a service to be forced, too royal and godlike a ministry to be enacted into law and exacted of us by statute; but he puts it upon a loftier plane by saying, "When ye will." Brothers in a high calling, children of God in a holy ministry, is this not our opportunity when in China millions are at the point of famine, and in Europe whole nations are in sore need as they flounder in the wake of a great war. The pale horse of famine rides hard on the heels of the red horse of war. And this is God's blessed Christmas time.

SOME THINGS TAUGHT BAPTIST STUDENTS
FOR WHICH BAPTISTS ARE PAYING

By T. T. Martin, Evangelist.

I urge and press that for a man to be paid to teach what Baptists believe and THEN TEACH CAUTRARY, IS OBTAINING MONEY UNDER FALSE PRETENSES; and that for Boards of Trustees to receive entrusted funds to have what Baptists believe taught to students, AND THEN PAY THOSE FUNDS TO MEN WHO ARE TEACHING THE CONTRARY, IS A SOLEMN BETRAYAL OF TRUST AND A MISAPPROPRIATION OF FUNDS. *Let this be faced squarely and honestly.* This does not mean a suppression of teaching. Let men teach what they believe, but freedom of thought, nor of investigation, nor of teaching. Let men teach what they believe, but let them be paid by those who are willing to pay for propagating their beliefs. While men are free to teach what they believe provided it is at their own expense, or at the expense of those who are willing to pay for propagating their teachings, men are also free to pay for teachers propagating their beliefs. An for teachers to accept salaries to propagate these beliefs and then to teach the contrary is downright *dishonesty*; and for Boards of Trustees to continue to pay designated men to have contrary beliefs taught is a betrayal of trust and a plain misappropriation of funds.

The cause of my writing these articles is a book recently issued by the Baylor University Press, written by Prof. Grove Samuel Dow, Professor of Sociology in Baylor University, the title of which is, "Introduction to the Principles of Sociology." Many have grieved over some teachings in Baylor University some years ago; but since some changes in the teaching force there, the word has gone out that the teaching there is now safe and sound. There have been protests against some teachings of some books taught and studied there; and the reply has been that the Professors did not endorse objectionable wrong teachings and I was thus led to send my own son there for his education. But this book is written by one of the University Professors, and sent out with the imprint of Baylor University and of course is taught there.

In the first place, if the Baptists who support and patronize our schools, knew of these wrong teachings, and did not object, they would need to be aroused to the dangers. But in the second place, if they did know and realized what the teachings were they would make short work of the matter. But they send their children to Baptist schools, thinking that of course all of the teaching is sound Baptist teaching, never once suspecting that there will be anything taught calculated to destroy their faith in God's Word or in any of its teachings.

Much of Professor Dow's book on Sociology is good. Had he confined himself to the subject of sociology and real science, he would have given the world a splendid book. But it is when he brings in his imaginings and vagaries and those of others, and labels them "SCIENCE," KNOWLEDGE, CLASSIFIED KNOWLEDGE, and puts them against God's inspired Word, and brings in his surfs at the teachings of the Saviour, that he makes his book a deadly, dangerous book, and a curse wherever it is taught.

Here are some of the teachings:

1. "As to how man originated we are even more uncertain than we are in regard to when or where." Could Tom Paine or Bob Ingersoll have put it stronger, that the Bible's statements are not true, and that it is not really God's Word? The record is plain: Gen. 1:26, 27; 2:7, 21, 22: "And God said, Let us make man in our image, after Our likeness. So God created man in His own image, in the image of God created He him; male and female created he them. . . And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. An the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof; and the rib which the

Lord God had taken from man, made He a woman, and brought her unto man."

Here is young student from a Christian home, from the preaching of his pastor who possibly was not a thoroughly educated man; he has entered a great Baptist University to be taught by learned Baptist teachers who are supposed to know what they are teaching, and to be teaching only the truth. He reads the above statement in the book they give him to study and the book was written by a Professor of the University, and has the endorsement of the University. At once he is staggered; the Bible then is not true; the learned Professor says it is not true, and our great Baptist school has this taught, and they are learned Baptist men and they know; and the Board of Trustees of this great Baptist school pay these learned Professors to teach this, and they know; our pastor and my father and mother are ignorant. The Bible isn't really true; it isn't really God's Word; but I'll not wound their feelings by coming out and saying so. Any candid man can see what this kind of teaching will lead to.

Professor Dow's book is a great book in many ways. It will doubtless be adopted in schools in Japan and in China. A Japanese or Chinese student comes to the above statement put out by a Professor in a great Baptist University with the tacit endorsement of the University and the Board of Trustees. He laughs up his sleeve; he has a contempt for the Baptist missionary who is trying to reach him; he looks upon the missionary as an ignorant fanatic; for the learned Baptist Professor in the great Baptist University says the Bible does not tell the truth and the Baptist Board of Trustees employ Professors to teach this to their Baptist students.

2. "Whether we are descended from a single pair, from many pairs, or from some group larger than a pair, we do not know." And yet God's Word declares PLAINLY Gen. 3:20: "And Adam called his wife's name Eve; because SHE WAS THE MOTHER OF ALL LIVING." And in the flood all were destroyed except four couples; Gen. 7:13, 20: "In the selfsame day entered Noah and Shem and Ham and Japheth, the sons of Noah and Noah's wife and the three wives of his sons with them, into the ark." "And they were destroyed from the earth. And Noah only remained alive and they that were with him in the ark." And yet the Professor teaches the Baptists students that we do not know whether these statements are true or not.

3. "Awe inspired by nature was in all probability the original form of worship, if any form of worship can be so called." Again, "Primitive man began to worship the objects of nature which impressed him the most or that he feared most." Again, "On the whole we must regard nature worship as the beginning of the evolution of religion." Again, "While usually a late development, the worship of a supreme, all-powerful being was sometimes used by primitive man. This at first took the form of polytheism, or the worship of several gods, but it generally changed to monotheism by means of weeding out the minor or less important gods. Sometimes this supreme being was merely a mountain, a tree, or the sun, but it stood out as supreme over all other deities; generally this belief became loftier and purer, the worship of lesser divinities being abandoned. This gave the foundation for the highest example of religion which we have today." Hence "the highest form of religion which we have today" came to us in this way and not as a revelation from God. But again, "The sacrifice of animals succeeded human sacrifices, and has always been the most general offering. In this way, especially among the Jews, sacrifices took the nature of a sign of atonement for sins, or as a means of warding off punishment." Notice it, reader, "In this way, especially among the Jews, sacrifices took the nature of a sign of atonement for sins." then they were not required by God; they were not a revelation from God.

Over these insidious, dangerous statements, these veiled contradictions of God's Word (yet they are necessary for the doctrine of Evolution which the Professor labors so hard and persistently to instill into the minds of his students), let

the reader consider God's Word: First, that primitive man began to worship the objects of nature, Gen. 4:3 4: "And in the process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord, and Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Then after the flood: Gen. 8:20 "And Noah builded an altar unto the Lord and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." And yet in the face of these plain Scriptures the Professor, to bolster up Evolution, says that the sacrifice of human beings was first, and gave place to the sacrifice of animals; that the worship of primitive man was at first polytheism which gradually gave place to monotheism; that primitive man first worshipped objects of nature. Second, Paul states positively in Romans 1:21-25 that worship degenerated from monotheism to polytheism. In line with this Prof. Schlegel, the great German scholar said, "The more I investigate ancient history, the more I am convinced that the nations set out from a true worship of the Supreme Being." And with this agree the great scholars since his day who have investigated along this line.

4. "The question constantly presenting itself to the student of social evolution is what kind of a being was primitive man? As to his body we have very little exact knowledge for the skeletons left by him are fragmentary, seldom amounting to more than one or two bones. But from these, by the use of our imagination (is that science? T. T. M.) we have come to the conclusion that he was squat, ugly, somewhat stooped, powerful being, half human and half animal, who sought refuge from wild beasts first in the trees and later in caves, and that he was about half way between the anthropoid ape and modern man." There we have it! Plain and to the point. And remember, reader, that this is from a Professor in a great Baptist University, with the tacit endorsement of the University and the Board of Trustees, and is to the Baptist students sent there from their Christian homes to a Baptist school where they may be educated safely and protected from error. This sounds very similar to another writer: "The early progenitors of man were, no doubt covered with hair, both sexes having beards. Their ears were pointed and capable of movement and their bodies were provided with a tail. . . The foot. . . was prehensile and our progenitors, no doubt, were arboreal in their habits."—"DESCENT OF MAN," by Darwin. And yet even Mr. Darwin became ashamed of palming such stuff off on peoples "science" and expunged it from later editions.

Over against this flat contradiction of God's Word let's put God's Word's plain statement: Gen. 1:27, 31, "So God created man in His own image, in the image of God created He him." "And God everything that He had made and behold it was very good." Psalm 8:5, "Thou has made him a little lower than the angels, and has crowned him with glory and honor."

In line with God's Word and over Prof. Dow's book let me put the statements of two great scientists: The "Cro-Magnon skull" belonged to the earliest stone age. It was carefully studied by Prof. Paul Bracq, the noted Anthropologist of France, of whom M. Jacques Bertillon is quoted as having said, "Rarely has there been a mind so active, so equally open to all kinds of knowledge." Of the "Cro-Magnon skull," Prof. Bracq said, "The volume of the brain, the development of the frontal region, the fine elliptical profile of the anterior portion of the skull are incontrovertible evidences of superiority and the characteristics that usually are found only in civilized nations." And concerning one of the oldest fossil skulls Prof. Huxley said, "So far as size and shape are concerned, it might have been the brain of a philosopher."

The Professor of Physiological Chemistry in the University of Chicago, some years ago was reported to have used these words in his lecture room: "The divine creation of life is pure humbug. Life originally happened (Isn't that science for you!) Isn't that, in the name of learning, KNOWLEDGE,

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worthy of a great Baptist University? T. T. M.) Life is made of certain organic compounds. Certain organic compounds were made by nature (science? Had this nature intelligence to direct force? science? T. T. M.) The compounds come together in some manner (science! T. T. M.) and the result was life."

What effects are such statements, put forth as knowledge, learning, by a great Professor in a great Baptist University and tacitly endorsed by the Board of Trustees, liable to have upon a student as to the Bible being true, as to its really being God's Word? Can the reader show any difference between these probable effects and the effects liable to come from the above statements coming from Prof. Dow of Baylor University? Prof. Dow's are the more dangerous because expressed more insidiously, couched in language not so bold, not so glaring. If the Professor's statements are true, and others just as fatal will be given in the next article, the Bible must be given up as being true in its statements, as being the inspired Word of God. But why this teaching? To bolster up a failing fabric, to try to save the dying teaching of evolution.

Some American scholars, and alas! some in some of our Baptist schools supported by Baptist money are teaching and writing books to foist evolution upon our people, when it has been repudiated by the really great scholars of Europe. Let two testimonials suffice: Prof. Haeckel of Jena, one of the greatest German evolutionist, who did more than any other man to popularize the teaching of evolution in Germany and in the rest of Europe, at last bemoaned the fact that he was standing almost alone. Hear him: "Most modern investigators of science have come to the conclusion that the doctrine of evolution, and particularly Darwinism, is an error and cannot be maintained." Dr. Virchow, "the highest German authority in physiology" and "the foremost chemist on the globe" who at first accepted evolution, and gave much of his life to teaching it, and who, probably next to Haeckel, did more to fasten it on Germany and the rest of Europe and even America, than any other man, afterward utterly repudiated it. Hear him: "It is all nonsense. It cannot be proved by science that man descended from the ape or from any other animal. Since the announcement of the theory all real scientific knowledge has proceeded in the opposite direction,"—Deterioration, retrogradation, that is exactly what Paul taught in Romans, 1:21-25.

Neither Prof. Dow, nor any other Baptist Professor who is teaching evolution in our Baptist schools can reconcile evolution, either naturalistic or theistic, with the inspiration of Genesis. And if Genesis is not inspired then our Saviour made a mistake and was therefore not Deity, and if He was not Deity there is no real redemption. These men count me as their enemy and the enemy of the schools where they teach. I am not; I am simply the enemy of their dangerous, deadly teaching. I have urged that they come out and explain their teaching of evolution and reconcile it with the inspiration of Genesis. They ignore my request, for obvious reasons. But some of their closest friends have urged it, and their requests are ignored for the same obvious reasons.

But more along this line from Prof. Dow's teaching next week.

Blue Mountains, Miss.

Pastor W. S. Culpepper rejoices in a live prayer meeting and growing Sunday School at Eighth Ave. Church, with good interest in the church services. They are praying and looking for a great revival. Join them in prayer.

The Bible Teacher in Judson College, Alabama, said on examination in Baptist Doctrines, two Methodists and one Presbyterian made the highest grades in the class.

Pastor G. H. Suttle resigned his work at Bethesda church and is open to other half-time work which he may reach from Raymond.

THE BAPTIST RECORD

THREE

THE SCRIPTURE TEACHING AS TO BODILY HEALING.

Paper Read by Dr. M. D. Jeffries in Pastors' Conference in Memphis.

There is little said in the Bible about medicines and doctors. The sanitary laws as given by Moses are some of the finest the world has seen. The ceremonial method for healing leprosy is given in the Pentateuch. All through the Bible we have record of sickness and death, just as we have in our day. Paul is troubled with a thorn in the flesh, which he was unable to get rid of, but learned to rejoice in, when he learned that it was God's will that it should remain.

In the first 33 years of the earthly activity of Christ and his apostles, A. D. 27 to 60, there were a large number of cases of miraculous healings. After this, the New Testament is silent on the subject. It is worthy of note that there are three periods in the history of God's people marked by miracles: (1) When God would save Israel from the slavery of Egypt he used miracles freely, but there were no bodily healings among these, unless we count the case of Miriam who was made a leper and healed forthwith, or the case of the serpent-bitten Israelites³ Numbers 22:9. (2) In the second period God was saving his people from idolatry and captivity through his prophets. In this period we find three resurrections: Elijah raises the widow's son, 1 Kings 17; Elisha raises the Shunamite's son, 2 Kings 4; and the dead man thrown into the tomb on Eli's bones comes to life. And there are three cases of disease healed, viz: Jeroboam cursed with leprosy by the altar, healed by the prayer of the prophet, 1 King 12; Elisha healed Naaman by having him dip in the Jordan, 2 Kings 5; and Isaiah healed king Hezekiah, in answer to the sick man's prayer, using a lump of figs as a poultice. This ends the Old Testament record on the subject.

In the Gospels there are 36 miracles recorded of which 26 are of healing and resurrection; beside these are unnumbered cases referred to when it is said, "He healed many," "healing all manner of sickness and all manner of disease among the people," etc.

When the Apostles were sent out on missionary journey they were told in Matthew 10: and Mark 6:3, to heal the sick, cast out demons, etc.; when they returned they rejoiced that they had succeeded.

In the 30 years after the Lord's Ascension, A. D. 30 to 60, there are only nine passages giving account of bodily healings, viz: The lame man at the Beautiful Gate, Acts 3:7; people placed in the streets that Peter's shadow might fall on them and multitudes from the surrounding country healed, every one, Acts 5:15-6; the many healed in Samaria by Philip, Acts 8:7; Anæas, Acts 9:34; Dorcas, Acts 9:40, both healed by Peter; the crippled man healed by Paul in Lystra, Acts 14:10; "special miracles" wrought by Paul at Ephesus, Acts 19:11-12; and the young man who fell from the window brought to life, Acts 20:9. The last case recorded is that of the father of Publius and others in the island of Malita, healed by Paul, Acts 28:8-9. You may count also, if you will, the casting out of the spirit of divination from the damsel at Philippi, Acts 16:18. The above closes the record of miraculous healings as recorded in the New Testament.

After the year 60, Paul wrote the letters to the Ephesians, Philippians, Colossians, to Timothy, Titus, and Philemon; Peter wrote two letters and John wrote three, the Revelation and the fourth gospel. John wrote as late as A. D. 90. Paul, or some one else wrote the letter to the Hebrews, there is nothing in any of these inspired letters, about healings which occurred after 60 A. D. Paul lived to A. D. 68, Peter probably to 65, and John to the year 100.

There are passages in the Old and New Testaments referring to or giving directions as to healing. Isaiah 53: quoted in Matthew 8:17, "Himself took our infirmities and bare our sickness"; the 103rd Psalm, "Who forgiveth all thine iniquities, who healeth all thy diseases." The

question is do these passages refer to physical or spiritual diseases? This will have to be decided largely by the context. If to physical diseases, is the relief to come miraculously or by the use of means?

The New Testament passages referring to healing, aside from acts of healing, are Mark 16:17-18, as to taking up serpents, drinking deadly things, etc.; James 5:14-15, in which prayer by the elders of the church and anointing with oil are directed, and First Corinthians 12:9, which mentions the gift of healing as one of the gifts by the Spirit. People since the apostolic day have not been able to follow with safety the instruction of the first passage, as to taking up serpents and drinking deadly things. The few who have tried to carry out the instruction in the second passage, as to the elders praying and anointing with oil, have not had altogether satisfactory results, let it be said in all candor and soberness. The third passage, from First Corinthians 12:4-12, written in A. D. 57, when compared with Ephesians 4:4-12, written A. D. 64, will be found very similar in the statement of gifts, except that in the last there is nothing said about the gifts of healing, miracles, and tongues. In Matthew 10:, the apostles were sent out on a missionary journey and were to heal the sick, cast out demons, and so forth. They were to "provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves." Both commands were alike given to the apostles and ended with them, even before they passed from the earth. At least we have so understood that as to gold, and silver and coats. When the days of miracles passed then the miraculous protection from deadly reptiles and drinks passed also; likewise there passed with the miraculous healing the special method for that healing, laid down in James.

But why did Jesus use healing in his earthly ministry and why did the apostles cease to use it, under divine direction, if the position taken above is correct? We will all agree that He rejoiced in acts of mercy and compassion. Most Christians agree that his highest purpose in healing, while it helped the suffering was to manifest His divine power as the promised Saviour of the world. Nothing could so forcibly impress men as touching them at the point of life and health. He touched them with mercy and life rather than with death and wrath. This is plainly stated in the Master's message to John the Baptist, Matthew 11:5, and when He healed the man let down through the roof, Mark 2: "God wrought special miracles by the hand of Paul" in Ephesus "when disputing daily in the school of Tyrannus." In the island of Malita, among the heathen it was fitting that Paul should heal and thus show forth his Lord as the Christ.

By the year 60 the gospel had been widely preached, there were thousands, and ever increasing company of witnesses, widely distributed in the then known world; the first three and a number of epistles were extant. The facts of the gospel, the birth, life, death, resurrection, and ascension of Jesus were widely known and preached. Paul in 2 Timothy 2:2, writes to Timothy of "The things heard of me among many witnesses." There is no further need of miracles; His people are hereafter to be his witnesses. It is worthy of note that people are generally willing to agree that miracles ceased with the apostles, except as to the healing of their suffering bodies, some are anxious to hold on to these.

Before we turn away from the healing recorded in the New Testament it will be of interest to notice the methods used by Christ and the apostles. Jesus touched the eyes of the blind man; he made clay and anointed another, and said to blind Martimeus, "Thy faith hath made thee whole." He touched one leper and sent him to the priest and sent the ten without touching them; he touched Peter's wife's mother and others; He "spoke the word" for the centurion's servant and for others. Jesus prayed much, but

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The Baptist Record
 BAPTIST BLDG. JACKSON, MISS.
 'Phone 2131.
 \$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT
 JACKSON, MISSISSIPPI

BY THE

MISSISSIPPI BAPTIST CONVENTION BOARD

J. BENJ. LAWRENCE, Cor. Sec'y
 P. I. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as
 second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 4, 1919.

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EDITORIAL.

OUR ANTITOXIN

Antoxin and vaccination, if a layman may speak with any understanding of their nature, is in a way preventive medicine. The same may be said of serum to prevent typhoid fever. The principle of this sort of medical practice is to anticipate the attack of a certain kind of disease, to produce it in mild form, or to introduce the germs that commonly produce it with a view to awaking the resisting power of nature to overcome it before the disease has come violently and irresistibly upon us. Vaccination against small pox is to produce small pox locally in the arm and awaken all the vital energies of the body which lie dormant that they may overcome it and so prevent the disease successfully attacking the whole body. So with typhoid serum. And in some such way nature is made to bestir itself against diphteria by the introduction of a counter poison or antitoxin. If you want to know more about it, or get it more accurately you had better see a doctor.

But here is what we are getting at now. There is a similar, if not identical principle which runs through our spiritual experience, and here is the application of it which must be made now. There is according to belief and testimony of many a threatened attack of financial depression if not disaster. This is a period of deflation and restlessness. Men are facing the future with something of uncertainty and many of them with anxiety. Values are tumbling and failures are threatening. What are we going to do about it.

Let this be said to begin with. Epidemics have their causes which lie back in the carelessness and recklessness of the people or some of the people. If there is an epidemic of small pox or typhoid fever or any other plague, there is a cause for it. Somebody is to blame either through ignorance or indifference to public welfare. The trouble could have been avoided or prevented. Somebody was ignorant or wilfully disregarded the warning of God. If you will read Deuteronomy 28:15ff. It is too long to quote here but it will prove very instructive reading. Here is only a small part of it: "It shall come to pass that if thou shalt not harken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes that all these curses shall come upon thee and overtake thee; cursed in the city and field in thy basket and store, the fruit of thy land, thy cattle, flocks and sheep. The heavens shall be brass and the earth iron. The Lord shall make the rain of thy land powder and dust. Thou shalt carry much seed into the field and shall gather but little in, for the locust shall consume it." Here is a call to repentance, until God shall "rebuke the devourer." Read the book of Joel. It won't take long.

But we have not suffered all this nor any

large part of it. We are merely threatened with financial plague. It is upon a large part of the earth and we are not immune. How shall we protect ourselves? How shall we prepare against it? Here is where the vaccination comes in. God says: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith saith the Lord of hosts. I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground. Neither shall your vine cast her fruit before her time. And all nations shall call you blessed, for ye shall be a delightful land saith the Lord of hosts."

Now, some of your neighbors won't believe this; they will mock at the word of God and ridicule it as out of date, an ancient superstition. But what are you going to do with it? The best thing to do in time of financial depression is to take a good healthy collection. This is a sure antitoxin. Put the word of God to the test in your own case. Try him and see if He is telling the truth. Now is the time to vaccinate. Anybody who takes the risk of smallpox when it is prevailing about him, by refusing to be vaccinated is hardly more than a fool and a criminal. But what are you doing in a time when men are in anxiety about a financial panic? What will you do now? You may save what you have by giving the Lord what is His.

CASES IN POINT

Nobody is more interesting to this writer than a physician, not in sickness but in health. That's the time we like to talk to them. Recently one of these medical doctors said that the old doctors were very much given to blistering people who had pneumonia. Many of them didn't know why they did it, that is how the blistering helped and yet they believed it did help. This physician said that now the principle of antitoxins was known and used, the explanation is at hand. When a man had pneumonia and was blistered, some of the toxin which produced the disease was drawn into these blisters. This toxin was reabsorbed into the blood and became an antitoxin and so helped to overcome the disease. This may not be the best way to get the antitoxin to work, but it may be the only way some people know. The idea is this, that the thing that produces the disease may also produce the thing that destroys the disease. Again we say we have not the ability or desire to invade the medical preserves, but we wish to use the fruits of their study to teach a truth.

This principle has always been active in experiences of God's people. The book of Judges in the Bible is full of ups and downs, of wanderings and returnings, of spiritual decay and recovery. Anybody with any knowledge of it knows this characterizes its whole history. How familiar the sound: "And the children of Israel did evil in the sight of the Lord and served Baalam . . . and the anger of the Lord was hot against Israel . . . It repented the Lord by reason of their groanings, chapters 2:11; 4:1; 6:1. The disease had the correction in itself. They turned again to the Lord when their enemies oppressed them. Hard times correct themselves, by teaching men economy, sanity and thrift. Distress corrects itself by making men flee to the Lord for refuge. The sooner we flee the sooner the relief. But it must be genuine turning to God.

Dr. A. V. Rowe who was secretary of missions for 21 years often said the best years for mission collections were those in which the people were financially oppressed and turned to the Lord. When money is easy to get people are spiritually demoralized and many are seeking profitable investments. When "times are hard" people feel their dependence on God and draw near to Him and seek to please Him. Now is a good time to begin and not wait till the storm has broken over us. Why not now?

A pastor in Mississippi some ten years ago

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moved to a new field and began planning and preaching for a new church house. Many people were taken by surprise and protested that it was no time to build a house; that the boll weevil was just beginning his deadly work and the people must prepare for it by carefully guarding every expense. He insisted that they must get ahead of the boll weevil if they ever expected to build a house; now was the time before they were seriously crippled. They went ahead and built the house. But before they had finished it a large lumber mill had been established in the town which brought in hundreds of people, many of them Baptists. The church grew in numbers, prospered in finances, and has gone from strength to strength ever since that date. They got their vaccination in time. There are many other cases in point. If you wish to be a witness to this truth the Record is open to you. Send it in.

WITHOUT GOD

The word atheist by its etymology means without God. We have come to think of it as designating one who denies his existence or does not believe in his existence; but that is not primarily the sense in which it is used in the Bible. It is a Bible word. Paul in Eph. 2:12 speaks of these gentile believers as having been before their conversion "without God in the world." The expression is literally "atheists in the kosmos." These were not necessarily atheists in theory, but atheists in fact and practice. They may not have denied the existence of God, probably did not; but they left God out of their world. They may not have been entirely ignorant of God; but entirely ignored him. They did not reason him out of existence; they willed him out of their world. They did not refuse to acknowledge his existence; they refused to admit his authority. The denial of the existence of God always comes after, not before, the denial of his right to reign. "Without God in the world"! What is "the world" spoken of here? The word kosmos was used by Greek-speaking people to indicate primarily what we call the universe, with the emphasis on the sense of order and beauty. They had a sense of the beautiful in nature which imprinted itself upon their language, their works of architecture and sculpture and their very bodies. No people have ever had this sense more highly developed. To them the world, the universe, all nature was a beautiful thing. It was the contrast of confusion and chaos. It was the perfection of art. To them the whole of created things was a "poem." That is where we get our word poem. But the condition of these people who were without Christ is one in which the maker and controller and sustainer of all this is removed. The man who is without God, who ignores God, is one who removes the maker from the universe, who contradicts the testimony of all creation, who stultifies the universal intelligence, who denies the fundamental law of cause and effect, who smothers the light of reason. To disregard God or seek to ignore him or live without him is to run counter to the testimony of all nature.

The word kosmos was also used to indicate not only the universe which we see, the orderly course of nature, the visible creation, but also to designate the world in which we live and move and have our being, the whole of things to which our life and conduct are related. We speak of "our world," or "my world," or "your world," meaning that sphere or circle to which your activities are limited. Every man's life is a universe in itself. Each one of us has his own kosmos in which everything that is has its relationship to us and its effect on us; and we have our effect upon it. In this world of which we speak, the man who is without Christ is without God in his world. There is no supervising genius, no overwhelming providence, no beneficent control. There is no unity, no order, no harmony, no worthy aim. There can only

be chaos and confusion, disintergration, dissolution, ending in the mad house of hell.

How difficult is the man who can say: "Old things are passed away; behold, all things are become new. And all things are of God who hath reconciled us unto himself by Jesus Christ, and hath given us the ministry of reconciliation." The man who is right with God, finds all things in right relationship to himself. The man who has lost God in his life has the forces of the universe for his aids in bringing him to the good which God has set for him. "All things are yours; whether Paul or Apollos, or Cephas, or the world or life, or death, or things present or things to come; all are yours, and ye are Christ's and Christ is God's."

OUR SECRETARY ELECT

There was time for a mere note in last week's Record to the effect that Dr. R. B. Gunter, now pastor at Carthage, had been elected Corresponding Secretary of the State Convention Board. It was the most largely attended meeting the Board had ever held, and the most representative body of the whole state. There were fifty-six present and voting representing as many district associations. About an hour was spent in prayerful preparation before any vote was taken. It was the desire and purpose of the brethren that the way should be made open for the Lord to have his own way. The devotional exercise was conducted by Rev. J. P. Williams, and the whole proceeding was conducted with the utmost care and greatest deliberation. There were no nominations made, but balloting was done secretly and without any nominating speeches or any appeals for anybody. When the first ballot was taken the number of votes which each received was not announced. There were nearly a dozen men who were voted for in this way. It was decided that a two-thirds majority was necessary to election. Dr. Gunter grew in favor till on the ninth ballot he received 39 votes and immediately his election was made unanimous by a rising vote. There has never been any business of the Board conducted in more beautiful spirit and there were no sores left anywhere to be healed. We be brethren.

Dr. Gunter is well and favorably known all over the state, having served as secretary of the Education Committee and Publicity Director in the 75 million campaign. He is an honored alumnus of Mississippi College and of the Louisville Seminary; a native of Leake county, and a successful man in business. He was pastor of a Kentucky church while attending the Seminary and has been pastor of West Laurel church and at Louisville, Miss. He is at present pastor at Carthage, Walnut Grove, and Lena in Leake county, and his acceptance of the new work is contingent only upon their being willing to release him.

If he accepts, as he probably will, he will bring to the office a thorough sympathy for all the denominational work, a thorough knowledge of all its needs and detail, competent ability and training in business administration, unconquerable energy and patience, indestructible tenacity, transparent honesty, simplicity, literary and theological training, sound common sense and preaching ability of a high order. He is a leader in whom all who know him have the utmost confidence. The Baptists of Mississippi will support him loyally, heartily and unanimously. No partisanship attaches to his name or record.

The retiring secretary, Dr. Lawrence, has led in the most constructive period of our history. There will be the least possible interruption in the work for his successor will find the organization of the work intact and the people in the mood to work.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

LOOKING AHEAD

At the recent meeting of the Convention Board several matters were considered and passed upon looking to the work of another year. We are not yet ready to make definite announcement in reference to the matters mentioned below but we are simply calling attention to them so that the brethren may be thinking ahead.

For the last few years we have been shaping up in Mississippi a great organization for doing the Master's work and we are now ready to make our organization function as a great missionary force.

MID-WINTER SCHOOL FOR PASTORS

As mentioned in another place in this issue our Board proposes to assist our once a month pastors to attend the Mid-Winter School for Pastors to be conducted at the Baptist Bible Institute of New Orleans from January 4th to January 28th, 1921. More definite announcement will be made in reference to the terms of the Board's offer a little later.

THREE-DAY COMMUNITY BIBLE INSTITUTE

Our Board proposes to project and foster three-day Community Bible Institutes in every county where the local workers will agree to assist in arranging a time and place. It is proposed that these institutes be conducted largely by voluntary help on the part of our own Mississippi pastors and workers. We will decide the best time to undertake the work and make announcement as soon as possible. Let the county and associational forces be thinking about this matter.

CIRCULATING LIBRARY

Our Board also authorized the establishment of a circulating library designed especially for the benefit of our pastors. We will begin at once to work out details in reference to the handling of this department and will put it into operation as soon as possible. If some layman who wants to contribute to a very worthy enterprise will put himself in touch with our Bro. N. T. Tull, Office Secretary, Jackson, Miss., he will suggest a means by which a donation may be made to this work.

Any one desiring a copy of the last Southern Baptist Convention Annual may secure one by writing to N. T. Tull, Office Secretary, at Baptist Headquarters, Jackson, Miss.

Don't let your subscription to the Baptist Record expire. Renew now.

BAPTIST HONOR ROLL

Churches Sending Baptist Record to Every Home

Columbia Church, Marion County, Rev. T. L. Holcomb, pastor.
Raymond Church, Hinds County; Rev. G. H. Suttle, pastor.
Hattiesburg First Church, Forrest county; Rev. W. F. Yarborough, pastor.
Immanuel Church, Forrest County; Rev. W. S. Allen, pastor.
Itta Bena Church, Leflore County; Rev. N. W. P. Bacon, pastor.
Louisville Church, Winston County; Rev. J. E. Wills, pastor.
Walnut Church, Tippah County; Rev. G. S. Jenkins, pastor.
Tupelo Church, Lee County; Rev. A. J. Dickinson, pastor.

New Hebron Church, Lawrence County; Rev. B. E. Philips, pastor.

Hazlehurst Church, Copiah County; Dr. F. M. Purser, pastor.

Davis Memorial Church, Hinds County; Rev. Madison Flowers, pastor.

Forest Church, Scott County; Rev. Owen Williams, pastor.

Corinth Church, Alcorn county; Rev. C. W. Knight, pastor.

Calvary Church, Winston county; Rev. J. E. Wills, pastor.

Blue Springs Baptist Church, Union County; Rev. W. T. Darling, pastor.

Leland Church, Washington County; Rev. W. H. Morgan, pastor.

Quitman Church, Clarke County.

Crystal Springs Church, Copiah County; Rev. J. P. Harrington, pastor.

Picayune Church, Pearl River County; Rev. N. A. Edmonds, pastor.

Union church, Franklin county; Rev. C. S. Curtis, pastor.

Mendenhall Church, Simpson County; Rev. J. P. Williams, pastor.

New Augusta Church, Perry County; Rev. J. N. McMillin, pastor.

Gloster Church, Amite County; Rev. C. M. Morris, pastor.

Shuqualak Church, Nuxobee County; Rev. J. H. Newton, Pastor.

Shelby Church, Bolivar County; Rev. John F. Measells, pastor.

McComb, East Church, Pike County; Rev. A. W. Gill, pastor.

Clinton Church, Hinds County; Rev. Zeno Wall, pastor.

Pine Grove Church, Pearl River County; Rev. N. A. Edmonds, pastor.

Osyka Church, Pike County; Rev. J. G. Gilmore, pastor.

Oakvale Church, Lawrence County; Rev. B. E. Phillips, pastor.

Greenville Church, Washington County; T. W. Green, pastor.

Hermanville Church, O. U. Sullivan, pastor.

Roxie Church, Franklin County, C. S. Curtis, pastor.

Please notify us if your church qualifies for a place on the Honor Roll. The church must be sending the Baptist Record to every home in its membership. We look for many churches to reach this standard by January 1st.

Rev. W. E. Farr, one of the evangelists of the Southwestern Baptist Theological Seminary, has just closed a great meeting at Okemah, Oklahoma, in which there were 41 addition, 30 of them for baptism. He was assisted by Herbert Reynolds of Dallas, singer.

The recent Baptist State Convention ordered the report of the Convention Board published in tract form for general distribution. We now have the tracts ready and are prepared to furnish our pastors and workers with as many as they can wisely use. We hope the tract will be read from every pulpit, studied in every B. Y. P. U., every W. M. U. and every organized Sunday School Class. It is a very informing piece of literature. Order copies from N. T. Tull, office secretary, Jackson, Miss.

Dr. L. A. Crandall, editor in chief of the Baptist, organ of the Northern Baptist Convention, has resigned and on Jan. 1st becomes co-pastor with Dr. Gilkey of the Hyde Park Church in Chicago.

THE SCRIPTURE AS TO BODILY HEALING

(Continued from page three)

only at the grave of Lazarus, according to the record is there prayer in connection with healing.

The disciples on their first missionary journey, Mark 6:13, anointed with oil and healed, and this is the only actual case of anointing given. Peter and John commanded the lame in the name of the Lord Jesus to arise and walk; Peter commanded Aneas to arise and make his bed; for Dorcas he prayed and commanded her to arise. Paul perceived the impotent man at Lystra had faith and commanded him to stand upon his feet; he used handkerchiefs and aprons at Ephesus; he prayed for the father of Publius and laid hands on him. So it seems that the methods used in New Testament healing were quite varied.

After the year 60 sickness is frequently spoken of in the letters but nothing is said about the special healing: Paul left Trophimus sick at Miletus, 2 Timothy 2:21, he recommended Timothy to use a little wine for his stomach's sake; he was much concerned about Epaphraditus who was sick nigh unto death on his visit to himself in Rome, Phillipians 2:27. Nothing is said about Paul healing him. In 3rd John it is the wish of John that his friend Gaius may prosper and be in health as his soul prospers. No need that he be otherwise if at any time he might be divinely healed.

We may well go a step further and ask as to the miraculous healing in the days just after the apostles had passed away. In a fairly diligent search of the writings of the post-apostolic fathers who lived and wrote from A. D. 57 to A. D. 202, viz: Clement, Polycarp, Ignatius, Barnabas, Papias, Justin Martyr, and Ireneus, and the Teaching of the Twelve, we find only one reference to such healing. Papias, who knew Philip the deacon, tells of a man who was raised from the dead, and of another named Justus who drank poison and was not hurt; but it is not clear whether these occurrences were before or after the year 60. These Fathers write fully about the teaching and practices in the churches and among the Christians, about the Sabbath, baptism, etc., but nothing as to healing. However, not long after this, the doctrine arose among the Christians that all disease was the result of demoniacal possession and so they healed disease by casting out the demon.

Since the early fathers until the present the history of bodily healing has been an interesting story.

Healing by medicines and surgery was known before the Christian era, but has grown wonderfully since. Modern medicine and surgery are not known in Pagan countries, except as Christian missions carry them there. They are the handmaidens of the Christian religion. God seems to have put within the reach of men, if they will be diligent to find them, means and processes for the healing of diseases, which are little short of miraculous, viz: vaccination for smallpox, serum for typhoid, asepsis in surgery, antitoxin for diphtheria, the elimination of yellow-fever and malaria, and many more. Most of the healing done is through medicine and surgery. Other methods are but an insignificant per cent.

But healing without remedies, many of them claiming a divine element, have been practised from at least the fourth century until the present.

From Constantine, in the fourth century, to the Reformation of Luther, many Roman Catholic churches had "relics," a piece of the bone of apostle or saint, or a piece of the cross of Christ. People were healed by prayer through the efficacy of these relics, and stacks of crutches, canes and splints testify to abundant healings. The same thing can be seen in Catholic countries today. Through the years the Adventists, of certain schools, the Hypnotists, Mesmerists, the Mormons, the Christian Scientists, the Holy Rollers, the Mind-Healers, the Faith-cures, and the Gospel healers, down to the present time, have been healing, without remedies. It cannot be denied. With all due respect they have all been doing about the

same kind of healing. Some have healed without reference to religion, as the Hypnotists and Mesmerists; it seems to be an influence over the mind. The Christian Scientists are extreme idealists and claim they heal by getting the mind of the patient into harmony with truth, or with God. There is no such thing as matter. The religious sects claim the divine element in their healings, as in Christ's day; that, if all were in right relation through faith with God, there would be no need for doctor, nurse or hospital.

There is a marked difference between these healings and those wrought by Christ and the apostles, in the cases healed, the methods used, and the results obtained. Christ raised the dead, opened the eyes of those born blind, restored the parts of the body lost, as the ear of the servant in the Garden of Gethsemane. Healers must confine themselves to certain classes of cases where the state of the mind cuts a large figure, though some of their healings are very remarkable. Physicians likewise cure without remedies; only recently the writer saw a case of most painful blindness, apparently almost a total, and a case of what looked like Locomotor Ataxia cured by a nerve specialist without medicine or surgery. They were forms of hysteria.

The healer's method, especially the Faith-Healer, is to have a number around in prayer, and then vigorously suggest that the healing has been made. The patient is led to try, and sure enough he moves the disabled limb or walks, as he has not done for months. Jesus spoke the word and it was done.

With Jesus the results were immediate and complete, whatever the disease was. All the healers fail frequently; the healing is generally only partial. They lay aside the crutches but lean on a friend, or walk with great difficulty, or only hear better than they did. Worst of all they are so often mistaken in their announcement that the patient is healed. Never matter about the rheumatics who are back on their crutches again after a few weeks. Only recently a case of pernicious anaemia, was prayed over and anointed and publicly announced as cured. The man died in due course. So of a case of cancer which the surgeon had refused to operate on because hopeless. Worst of all a boy with tubercular joint which the surgeon made comfortable with a brace. The healers cured him and removed the brace. In a little while the joint was a running sore again. In another case a dear little girl who had been burned and the parents would not have a physician as they were Holy Rollers and faith-healers, was taken to a hospital under a warrant from the court, after she had gotten into a dreadful state; after weeks of treatment she was cured.

It is a fact that should impress those who study this question that the great leaders in religious thought and reformation since the beginning of the sixteenth century have not professed to work miracles: Knox, Calvin and Luther did not; John Wesley especially disclaims such power. The great missionaries, Carey, Judson, Duff, Martyn, Brainerd, preaching where such power would have made great impression, did not seem able or inclined to call it into service. On the other hand medicine, surgery, hospitals and nurses are one of the greatest powers used by devoted and spiritual men on our mission fields.

But are not the sick healed in answer to prayer? Undoubtedly. Dr. O. L. Hailey, in an address before the recent Tennessee Baptist State Convention mentioned a half dozen or more cases in his own experience, and said he could give more. But these covered an experience of forty years. The editor of the Religious Herald told recently of his wife's extreme illness, when his Israelite physician declared the case hopeless, but added she will not die; too many good people are praying for her. She recovered. Most of us over forty years of age know of such cases.

Some one may well ask, may not some of the cases handled by the healers be sure-enough cases of healing in answer to prayer? Of course, if the healers are devout and faithful, their prayers will be heard as the prayers of others of God's children.

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That is another proposition from undertaking and claiming the divine healing for all comers.

Again, it may be asked, if it is not a good thing for the healers to relieve sufferers, though it be by suggestion, psychology, and influence, or whatever it may be, and not by miraculous power. Surely; but let it be done under its proper name. It may be that these means of healing have not been properly developed. Physicians and nurses are constantly using these aids in treating certain classes of diseases. In 1908, Drs. Worcester, McComb, and Coriat, of Boston, published in 1908 "Religion and Medicine," a book dealing with this phase of medicine. It was in connection with a movement by the Emmanuel Church (Episcopal), of Boston, "A work in behalf of nervous sufferers," undertaken by that church. It was said to be an effort to offset the vagaries of Christian Science.

In conclusion, if the position taken above, as to the miraculous healing done by Christ and the apostles, is true, it is a mistake to say such healing could be done today if we only had the faith. God has appointed remedies and surgery, in connection with the prayers of his people.

It is folly to teach that if we only had the faith there would be no need of doctors, nurses and hospitals. These all should feel that their calling is a sacred one, that they are co-workers with God, for the healing of the people. Then there is no place in God's economy for the so-called divine healer; the Lord is doing the business in a better and more successful way.

WILL YOU?

I ask that every one who sees this for Christ's sake and for the sake of those for whom He died, will take time to read this, and then tell some one else about it, and then to do what he believes he ought to do.

There is a fearful famine raging in five of the large provinces of China. Many millions of people are now actually starving. I have visited four of the five provinces now, suffering from the horrible famine. No one who has not seen with his own eyes can have any idea of the awful conditions, no matter how they may be told of it with words.

In much of this territory there are some 700 people to the square mile. In normal years the land does not produce much more than enough to support its population. For miles and miles of this territory there are no trees or bushes. Every available bit of land is necessary to produce that which will supply food for man and beast. For two years there has been but little rainfall, and this year not enough to produce any crop. Where the seed was planted, in many cases there was not enough moisture to cause it to come up. Now virtually everything that will sustain life in man or beast has been consumed. Many hundreds of thousands of the stronger people have wandered into other provinces seeking food, but millions are left helpless. They have sold cattle, furniture, clothing, and everything that could be sold to buy that which would keep soul and body together. Literally millions are now subsisting on chaff and weeds and roots and bark, and some can not even get this we are told by missionaries and those who have gone through this section to gather facts. In many cases whole families have committed suicide rather than suffer the pangs of starvation and see member after member die. Children are being sold, especially the girls, for as little as 20 cents each.

In large sections cholera and typhus fever are taking away multitudes. In many of the cities and towns enough coffins cannot be gotten to bury the dead, and they are wrapped in mats, and in many cases not buried at all. I could herein give many details which would stir every heart that has the love of Jesus or compassion for suffering humanity.

Those who read the Christian Herald or who are in close touch with our own missionaries in Shantung and Honan Provinces know somewhat of this awful condition. I am writing this to ask that every pastor in the South, every S. S. Superintendent, every B. Y. P. U. leader, every W. M. S.

preseident, and I would to God that every individual Baptist woul help to make known the awful scourge that has fallen on our brothers in China, and that each one would immedately make an offering according to his ability and send it to Dr. J. F. Love, Corresponding Secretary of our Foreign Mission Board, Richmond Virginia. He is receiving funds and will cable the same to our missionaries on the field. Night and day they are doing their best to care for both soul and body of their starving members and the multitudes of the heathen who are pressing upon them for light and life in these dark hours of distress. Our people, I think all the people of the South will be willing to help if they know conditions. This practical help for the suffering and starving bodies will very greatly help, both now and in the future years, our missionaries in their spiritual work. If we make our offerings thru outside agencies we will have lost a God-given opportunity to promote and strengthened our own Baptist work. I thank God for the great work that the Christian Herald is doing to alleviate the conditions in China, for all that the Literary Digest and Mr. Hoover are doing to care for the war stricken parts of Europe, for all that the Red Cross is doing; not in the least would I hinder the great and glorious work they are doing, they are reaching many that we Baptists would never reach, and yet if our own people would rally around our Foreign Mission Board in its effort to care for these of own faith, and the multitudes of the helpless surrounding them, we would greatly hasten the spiritual work. If we fail to do this we will in a marked way make more difficult our spiritual work. I am asking that this offering for the starving and destitute multitudes be made in addition to our regular 75 Million offering. I am today sending my check for \$100.00. The missionaries tell us in China that \$15.00 will preserve the life of a man and his wife until another crop can be made, and \$5.00 will save a precious little child. I pray God that each one may do his best and do it at once.

W. Y. QUISENBERRY.

RESOLUTIONS OF RESPECT AND REGRET
CONCERNING THE RESIGNATION OF
DR. LAWRENCE.

Whereas, Our beloved Corresponding Secretary, Dr. J. B. Lawrence, has been led, as we believe under God, to sever his official connection with this Board, and, whereas, his removal from this position of usefulness to the pastorate of the First Baptist Church of Shawnee, Okla., has brought to this Board and to all of the Baptist Clans of Mississippi much sorrow of heart and confusion of mind, it is therefore resolved by this Board,

1. That Dr. Lawrence has been to us a real Chieftain whose leadership we have always been delighted to trust—a veritable Moses who has led us out of the Egypt of selfishness, across the Red Sea of fruitless methods, through the wilderness of sleeping consciences and up to the border of denominational victory and safe settlement in our Baptist inheritance.

2. That we shall miss from every phase and department of our work the comfort and strength of his guiding hand.

3. That we shall miss from all our assemblies his safe counsel, his doctrinal clarity, his splendid enthusiasm, his masterful inspiration, his undaunted courage and his matchless spirit of victory.

4. That our sincerest thanks are due to Almighty God for the blessing that came to Mississippi Baptists through the prodigious labore and organizing genius of this exceptionally gifted and consecrated man.

5. That he goes from us with the absolute confidence and complete devotion of the Baptist heart of Mississippi.

6. That we commend him with the utmost tenderness of heart to the Baptists of Shawnee and to the whole great state of Oklahoma.

7. That our most earnest prayers shall follow him and his lovely family to their home in the west, that the good hand of God may be upon them

to give them health, creature comforts and an enlarged spiritual fortune among the new peoples to whom they go.

8. That copies of these resolutions be furnished to Dr. Lawrence, to the office of this Board, to the First Church of Shawnee, to the Baptist Record, to the Baptist Messenger of Oklahoma and to the Shawnee papers.

Respectfully Submitted,
J. F. TULL,
R. J. BATEMAN,
W. J. MAHONEY.

STORIES FROM CHINA.

T. F. McCrea, *Tengchowfu, China.*

The Changing Chinese.

In this article I wish to turn aside from stories of past experiences in China and give the readers of the Baptist Record some impressions of present conditions that I have received from conversations with the Chinese, both Christian and non-Christian, since my return to China a year and a half ago.

The title I have adopted for this article, "The Changing Chinese," expresses the most striking impression I have received. For many years we have looked upon this great race as ultra-conservative, unprogressive and immobile. It was according to the nature of things that a nation of such vast numbers, with a history stretching far back to immemorial mileniums before Christ should move slowly in adopting new ideas and strange customs. This immobility of the Chinese has been one of the profoundest impressions they have made upon me during the sixteen years I have lived among them.

I think nearly all foreigners who are living in China now, however, would join with me in calling them "The Changing Chinese." I might write of many things that I have read of late in paper and magazine to prove the truth of this. But I believe some observations made from my own personal contact with Chinese of all classes will be of more interest to the readers of The Baptist Record.

In the first place, I have been impressed with the new and intense interest of the Chinese of every class in foreigners and foreign countries. Not many years ago, even since I came to China, the only interest the Chinaman had in the foreigner was to have as little to do with him as possible. The terrible Boxer outbreak of 1900 was the last desperate attempt of the Chinese to expel all foreigners from their land, and in view of the treatment China had received from most foreign lands, including the Christian ones, it was not wholly unjustified. But finding that they must endure association with foreign peoples and that not all of them are as barbarous as they thought, and really have much that the Chinese might learn from them, their attitudes has changed from one of hostile indifference to foreigners and their ways to the present one of intense interest and critical study. This land that has been teaching other lands civilization for thousands of years has swallowed her pride and adopted the attitude of an eager student.

They are interested in all lands and have many questions to ask about them all, especially in their desire to understand the Great War and its causes, but America holds the premier position in their minds and I can truthfully say in their hearts. For, again and again, I have had this experience. After a Chinaman, high or low, rich or poor, learned or unlearned, asks me my "honorable name" he will then ask my "honorable country." When I reply "America" immediately his yellow face will break into a happy smile and he will adopt an attitude of friendliness and say: "Ah! America is China's good friend. We love and trust America. Of all the nations she alone has treated us with justice and fairness. We need America to teach us the way for now we, like America, are a republic and we must learn from her."

Oh America! My Native Land! Will you prove worthy of the childlike trust of these four hundred million people and lead them to the source of your own greatness—Jesus Christ, the Saviour of the World, these lovable people of my adopted land!

SOME MESSAGES TO THE HOME PEOPLE

Wuchow, China, October 30, 1920.

It was my good fortune to spend nine days in Canton, China, the largest city on the continent of Asia. Much of the city is still untouched by civilization and Christianity, so there I got a glimpse of real China. Time and space fail me to tell of all the evidence of heathendom, of the religious fear, superstition, slavery, squalor, and sin. Words fail me to tell of the filth, smells, loathsome diseases everywhere prevalent.

One of the most convincing testimonies to the power of the Gopel that I have ever seen, is to go and see the Chinese in the "old city," then see the Christian Chinese out on our Baptist compound. Not only their clean dress and orderly habits but their very faces tell the difference. Our work in Canton is far in advance and more efficient than anything I expected to see. It was my inestimable privilege to preach through an interpreter to over 500 young Chinese in Canton last Sunday morning.

And may I give you some messages the missionaries asked me to give the people of Mississippi?

Mrs. G. W. Green—"This work is as hopeful as the promises of God are true."

Mrs. R. H. Graves—"We are doing God's work in cooperation with the home people for the salvation of the Chinese. If it were not God's work I would not stay here a day."

Dr. R. E. Chambers—"We are going to sow China down with Christian literature. Ask the people at home to pray God to call many Chinese converts to be evangelistic preachers."

P. H. Anderson—"We need more evangelists sent out, men who will shear the woods in every wayside village with the Gospel. Our institutional work is growing well, but there are millions yet who have never heard the name of Jesus."

Mrs. W. D. King—"Take back a message of thanksgiving for the campaign and the new missioners sent out to us."

Miss May Hine—"Pray for us that we may meet every opportunity in a way well pleasing to Him."

John Late—"Let us send back a bit of personal experience that happened today. Some soldiers camped near the compound today. I went out and took tracts to them. All of them were foot-sore and many were sick. One fellow was terribly sick, so I talked to him about the Gospel. I went back for a couple of doctors who worked there all the afternoon with them. But when I asked for the one who was so terribly sick, they said he had died while I was gone. Tell the folks at home these men are dying during our absence."

ROLAND Q. LEAVELL,
Pastor, First Baptist Church.
Oxford, Miss.

Dr. S. E. Tull, pastor of the First Church, Jackson, Tenn., has just closed a great meeting in his church with 101 additions to the church. The pastor did his own preaching in the meeting with the help of J. L. Blankenship and wife, of the Home Board leading the singing.

One hundred students were refused admission into Howard College, Alabama, this session because of inadequate preparation. The answer to this is more academies.

The gifts of Mr. Jno. D. Rockefeller have reached the unprecedeted sum of nearly half a billion; to be exact, \$475,000,000.

An offering was made by the Clinton church on Thanksgiving day for the famine sufferers in China.

There are two hundred boarding pupils in the Copiah-Lincoln County Agricultural High School at Wesson, and they are, like most communities in that part of the state, largely Baptist. Our Baptist young people are determined to get an education. If they can get into a Baptist college they will do it. If not they will go somewhere else.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN	Clinton
First V-President—MRS. K. GODBOLD	Clinton
Second V-President—MRS. M. F. DOUGHTY	Shaw
Third V-President—MRS. C. LONGEST	University
Fourth V-President—MRS. JEFF KENT	Forest
Fifth V-Pres. MRS. JAMES CHAMPLIN	Hattiesburg
Sixth V-President—MRS. R. L. BUNYARD	Summit
W. M. U. V-Pres.—MRS. A. J. AVEN	Clinton
Recording Secretary—MRS. P. I. LIPSEY	Clinton
Young People's Leader—MISS FANNIE TAYLOR	Jackson
College Correspondent—MISS MARY RATLIFF	Jackson
Training School Trustee—MRS. J. L. JOHNSON	Raymond
Margaret Fund Trustee—MRS. W. J. DAVIS	Hattiesburg
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Personal Service Leader—MRS. W. F. YARBROUGH	Greenwood
Stewardship Leader—MRS. H. M. KING	Jackson
Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE HENDERSON	Greenwood
Corresponding Secretary—MISS M. M. LACKEY	Jackson
Treasurer—MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson

A REMINDER—Will not each society, or the women in each church see to it that their pastor receives a good book as a Christmas present

The meeting of the Central Committee held on the 7th was full of harmony, love, hard work and splendid plans for the future. A fuller report will be given shortly.

Our brethren of the State Board were kept busily employed for more than two days. As they have always been for the past 32 years, they were kind to the W. M. U. in granting requests. Surely we as a state organization have much to be thankful for. Let us press forward to still greater things for the Master.

The election of Dr. R. B. Gunter as Secretary of the State Board gives us great joy. Mississippi has many brethren who can ably fill this difficult position. But as one brother expressed it, "We are sure we have chosen God's man for the place." Here is our hand, brother. The women of the state are ever ready to stand by you and render whatever assistance is in their power for greater kingdom work.

The following is quoted from the last minutes of the W. M. U. Executive Committee at Baltimore:

Miss Mallory gave informal report of the mission study work and spoke of the valuable book on Soul Winning by Dr. Mullins. Mention with appreciation was also made of the new book by Miss M. M. Lackey, and of "Training for Leadership," by Maud Powell.

OUR CAMPAIGN PLEDGES: Sisters, let us be faithful to them. As this old year goes out, let us see to it that not a pledge for this year remains unpaid. Let us make big sacrifices if need be to leave not one dollar of the year's pledge unpaid. If we do this, then the dear Lord will help us with the coming years, whatsoever they may bring. We are not yet responsible for them; we certainly are responsible for what we promised this year.

DO NOT FAIL to read Miss Mallory's call for "CLOTHING FOR EUROPEAN BAPTISTS." Open wide the closet doors and see what you can find that is worth sending to some suffering child, man or woman. Remember that thousands of them are in rags, and the winter is severe. Do not allow yourself to be happy in preparation for a Christmas holiday until you have remembered God's suffering ones in Europe.

CLOTHES FOR EUROPEAN BAPTISTS

Clothing, both new and second hand, is pitifully needed by the Baptists of Southern Europe. The Foreign Mission Board at its meeting on December 2 decided to send out an S. O. S. call to Southern Baptists that during this month of December they do their part in supplying these clothes. The plan is that to the usual rush of these pre-Christmas days we add

this merciful duty so that the clothing will be ready for shipment by the New Year. It is to be regretted that the decision to do this work was not reached in the early fall but as a rule people are never too busy to undertake some other task and usually they enjoy a quick, enthusiastic drive.

What is needed? Any winter clothing for men, women and children. Of course no one will desire to send soiled or worn out clothes but clean, second hand clothing that will be highly useful even as new garments will be.

Will it count on our campaign pledges or as personal service. No, indeed, dear friends, for it was not included in any sense in the campaign nor is it personal service for the spiritual uplift of our communities. Is it a substitute for cash contributions which Southern Baptists are making for relief work in Europe and in the famine district of China? No, indeed. Many can and will give such cash contributions who cannot help in this appeal for clothing. Will it take the place of our Christmas offering for China? No, a thousand times no! Will it be counted anywhere? Yes, indeed, for Jesus said: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was naked and ye clothed me. Then shall the righteous answer him, saying, Lord, when saw we thee naked and clothed thee? And the King shall answer and say unto them, Verily I say unto you: In as much as ye did it unto one of these, my brethren, even these least, ye did it unto me."

Methodists are said to have made a great success in collecting clothing for Europe. The Baptists of the north at present are appealing to their members for such help. Surely southern Baptists will respond in the real spirit of Christmas. We are happy indeed over the new European plans of our Foreign Mission Board. The sending of this clothing will doubtless prepare the hearts of many for the Christmas message.

What can you do? Get your society and other church members interested immediately and collect the various articles just as quickly as possible. Get them ready for shipment. Dr. Love has promised to have full shipping directions in each of the state denominational papers before Christmas. Watch for this notice, please, so that the clothing may go forth as soon as possible to our suffering brothers and sisters in Europe.

KATHLEEN MALLORY,
W. M. U. Corresponding Secretary.

December 4, 1920.

Dear Council Friend:

During the fall three of our members have each published a book. The first of these is "Training for Leadership" by Miss Maud Powell of Georgia, and is classed as a home mission book. The second is "The King's Own" by Miss Una Roberts of Arkansas, it having been adopted by the Arkansas W. M. U. as the foreign mission book for young people. The third book is on S. B. C. work in China by Miss Margaret Lackey of Mississippi, its title being "Laborers Together." Certainly our Council has reason to be proud of its three gifted writers.

You will recall that at our May meeting the Council decided to hold a mid-winter session. The dates have been decided upon as January 25-28 inclusive and the place is Nashville, Tenn. Early in January I will write you which will be headquarters hotel and the plans for making reservations. The W. M. U. Executive Committee will meet in Nashville at the same time.

The opening meeting will be held at 8 o'clock on Tuesday night January 25, at which time the Council and the Executive Committee will meet in joint session, even as they will again at 9:30 on Wednesday morning. Wednesday afternoon they will hold separate sessions at two p. m. even as they will all day and at night on Thursday. Friday morning at 9:30

they will have a joint session. That afternoon the Executive Committee will meet by itself. The Council may also have a session that afternoon but those of its members who are vice-presidents will be expected to attend the Friday afternoon Executive Committee meeting. Always the effort is made to have our Council programs helpful but in these days of increased railroad rates and high hotel bills it is doubly important to "improve each shining hour."

To this end will you not by December 15 write me what you think the program may embrace? Shall all of the time be given to free discussion or shall we have one or two prepared talks on each topic? When the "Manual of W. M. U. Methods" was being compiled almost every Council member sent in a suggestion or two. Will you not help to repeat this fine example, for it was indeed a blessing?

Your cooperation is also asked in getting before our members the well-nigh alarming fact that if the union reaches its apportionment by May we must raise more than three-fourths of the entire year's apportionment in these last two quarters. Let us covenant to pray that we may reach this goal. Let us try to impress upon all our members that by paying their pledges as they come due and not being behind one cent they not only do the expected thing but will also help the entire campaign no matter how small their regular payments may be.

Yours gratefully,
KATHLEEN MALLORY.

Canton, Miss., Dec. 7, 1920.

My Dear Miss Lackey:

I want to tell you something of the good work that the women are doing in Canton through the Woman's Missionary Union. I, having been in Canton only a few months do not feel the hesitancy in speaking of this work as some others might. I believe we have as loyal and willing band of women as can be found anywhere. And when these women accept any certain work we know it will be done in a worthy manner. Only a few weeks ago, in a most lovely and beautiful spirit, a box was filled with most useful articles for any family for some ministerial students' families at Clinton. Then just before Thanksgiving, it just seemed the prevailing spirit that a box must be gotten ready for the Orphanage. This was done by the cooperation of all, and a box valued at \$195 was sent. Just a few days later a call came from our District Vice-President for a fruit cake to go to the Training School girls for Xmas. This will be going on its way in a few days.

These are only a few of the results coming from this well organized society. We have recently adopted the Circle Plan, with 7 circles, and all of the officers and leaders necessary for an A1 society, and we are going to be A1. On yesterday afternoon despite the bad weather, we held our first general monthly meeting since the adoption of the circle plan, and most splendid reports were given from each Circle. And other very encouraging point is the fact that the Missionary and Educational Committee made a report and recommendation to the society which were accepted. And this means that we will begin immediately after Xmas the study of the W. M. U. Manual of Methods.

Our young people's leader reported on her work and a Sunbeam leader was elected who will organize a Sunbeam Band right soon. And the organizations of the Girls' Auxiliary and Young Women's Auxiliary will we feel sure be perfected soon after the holidays. I know this will help Miss Taylor's feelings. And as soon as she is able we would be so delighted to have her come up and visit these young people. We have such a valuable lot of material for each organization. Also a willing band of girls.

I guess I had better save something to tell next time for you will surely hear from us again.

MRS. L. H. YARBROUGH, Pres.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

OUR DISTRICT CONVENTIONS SHAPING UP NICELY

It seems now assured that in June we will have a distinctive B. Y. P. U. convention for each of our six districts. It has not yet been determined just where these conventions will be held, but it has been suggested by those interested that the following places would be very desirable places for these first conventions. For District One, Canton has been suggested; for District Two, Greenwood; District Three, Tupelo; District Four, West Point; District Five, Gulfport; District Six, Columbia. The pastor and members of the B. Y. P. U.'s of Tupelo have already expressed their desire for the one for District Three to meet with them, the church is to vote on it soon. The church at Columbia has already voted for the one for their district, and are urging that the first meeting be with them.

These meetings are going to be of a high inspirational nature. We are planning to have some of our strongest speakers with us. We are expecting to touch more than a thousand high school boys and girls to say nothing of the large numbers of older B. Y. P. U. workers that will attend.

These conventions are not to affect in the least our greatest of all conventions, the State S. S. and B. Y. P. U. convention that meets each year in March. Our March meeting cannot touch the life of our high school constituency and our district meetings in June can and will. Our denomination is rich in young people between the ages of 12 and 25. These ages touch the high schools and colleges and they are the folks we are after, along with the others, and by the way, they are the folks that are "after us," and we will meet them on half way ground.

OUR BOARD VOTES TO PUT ANOTHER B. Y. P. U. MAN IN THE FIELD.

Last week the State Mission in session voted to give us another B. Y. P. U. worker for the State, which is very gratifying. We have the man picked, but he is being sought by two other field sand so we cannot say just who our other worker will be, but soon we hope to introduce to Mississippi Baptist young people another worker who will help in making Mississippi the leading B. Y. P. U. State.

OUR NEWLY ELECTED CORRESPONDING SECRETARY.

Dr. R. B. Gunter, who for two years served so admirably as secretary of the Educational Commission and in two years accomplished a five year program and who as publicity director for our state in the 75 Million Campaign last fall contributed so largely to the success of the campaign, was elected last week by our State Mission Board, to succeed Dr. Lawrence as corresponding secretary. Dr. Gunter is a friend of every interest that is for Kingdom building and our Young People will find in him a warm friend. We do their part in making his adminis-

welcome him and the young people will tration a successful one.

LOOKING TOWARDS MARCH 22.

We are beginning now to look towards March 22 at which we are to go to Laurel. You remember the State S. S. and B. Y. P. U. Convention goes next time, the convention will be held in the 1st church which is a new \$100,000.00, one hundred thousand dollar house. Laurel is expecting a big crowd and we are not going to disappoint them. What will be your guess at the number to go? Is twelve hundred too many to expect?

15TH AVE. CHURCH, MERIDIAN

B. Y. P. U. Planning Christmas Treat for the Poor of Meridian.

The B. Y. P. U. of the 15th Ave. Church, Meridian has planned a float for Christmas. They are to have a chorus of fifty young people, a piano, four violins, a flute and others instruments, and are going over the city to the places where good cheer will be needed and appreciated. The poor we have with us always. Its a good way to brighten their lives a bit.

JACKSON CITY UNION HOLDS TRAINING SCHOOL.

Last week was a happy week for the B. Y. P. U. workers of Jackson. Beginning on Sunday afternoon with the city B. Y. P. U. meeting and running through Friday night the City Training School was on.

On Sunday night one minute speakers were sent out to the different churches. Several to each church fifteen minutes apart, which gave publicity to the meeting.

Despite the many things that came up to conflict with the school, we had a most profitable week.

Three classes were taught the two Manuals and Training in the Baptist Spirit.

The new B. Y. P. U. Manual was taught by the State Secy., Auber J Wilds. Miss Fannie Mai Kees who is Leader of the Brookhaven Juniors, taught the Junior Manual and Mr. M. F. Herring of Clinton taught Training in the Baptist spirit.

The Program.—Each evening beginning at six thirty running to seven fifteen. Class work, seven fifteen to seven forty five, lunch Seven forty five to eight thirty, class work Eight thirty to nine, "Pep Period" The "pepperoid" consisted of B. Y. P. U. songs, contests, readings by Miss Kees, the "Mind Readers" work and inspirational talks. Everybody had a glorious time, sorry when it was over, and set a time next year for the Training School to be Second week in November.

The Officers of the Jackson City Union are: Mr. Charlie Scott, Pres.; Miss Alice Wells, Vice-Pres.; Miss Brock, Secy.; Miss Gregory, Treas.; Miss Lula Wright, Pianist; Mr. J. W. Russell, Extension Worker.

NOTES FROM THE EDITOR OF THE B. Y. P. U. QUARTERLY.

"The time contract has expired for

all the objectionable advertising in the B. Y. P. U. Quarterlies, and from now on the space hereafter given to them will be used for our work."

"The Quarterly will carry on Honor Roll of all Unions maging 100 in attendance, Bible readings, Study course or giving."

"The Quarterly is to be gotten out two weeks earlier, so you can now always expect them on time."

"A Poster is being prepared for our Study Course week March 13-20. We want to make that a great week. Notice the change from Feb. as heretofore, to March this year."

Read Psm. 150:6.

RESOLUTIONS.

Woman's Missionary Society.

Prentiss Baptist Church.

Sunday morning, Feb. 29, 1920, at nine o'clock, the death angel came into the happy home of Mr. Paul Dale and claimed as a victim his dear wife Mrs. Dixie Moore Dale. Death is termed a grim monster, but to the ever trusting and faithful followers of our great Redeemer "Death is the crown of Life," or as it were, a sleep or rest from toil and sorrow.

Knowing her beautiful Christian life as we do, we only feel that "The finger of God touched her, she slept and that she is now with Him in that City not made with hands of which she often spoke."

While to us it is inexplicable that this dear sweet young christian wife and mother should be taken, yet let us as a Society and as individuals be comforted to know that the Lord

giveth and the Lord taketh away, and only remember that our Heavenly Father chooses the best for his very own and is too wise to err.

She was faithful at all times, and on all occasions where her Master led she followed.

Therefre, be it resolved: First, That in the death of Mrs. Dixie Moore Dale this Society and the Baptist church has lost a noble Christian woman, her husband a queenly wife, an infant son a saintly mother and her parents (Rev. and Mrs. T. J. Moore) a favorite daughter.

Second, That we, as a Society, hold as sacred the memory of this dear sister and hereby give assurance to the bereaved ones that we share in their sorrow and pray that our heavenly father may comfort and console them as they pass through the dark shadows.

Third That a copy of these resolutions be furnished the family of the deceased, the Baptist Record and the local paper and that resolutions be put on the minutes of this society. Th's March 25, 1920.

Respectfully submitted,
MRS. C. E. THOMPSON,
MRS. M. C. TYRONE.

COLUMBIA, MISS.

Dear Baptist Record:

The Columbia Sunday School has given out 50 seals and diplomas for Normal course work since Oct. the 1st. Mr. R. D. Brock is Supt.

Truly,
T. L. HOLCOMB.

For You, Brother Pastor

WHAT? A mid-winter School for Pastors, lasting one month.

WHERE? At the BAPTIST BIBLE INSTITUTE in the City of New Orleans, La.

WHEN? January 4-28, 1921.

WHAT THE COST? Your railroad fare plus \$25.00.

WHAT SHALL I CARRY? Sheets, pillow cases, towels, one pair of blankets.

WHAT DOES THE SCHOOL FURNISH? Teachers, Board, Bed, Heat, Lights.

If you expect to come, please advise the director at once. For further information, write to REV. G. H. CRUTCH-ER, Director.

Baptist Bible Institute

New Orleans, La.

BOARD MEETING

BE A BOOSTER.

of the Anti-Saloon League of Miss.

At a recent meeting of the Board of Trustees of the Mississippi Anti-Saloon League, the following Board of Trustees were elected for the year 1921: J. M. Morse, W. M. Buie, S. J. Taylor, T. B. Lampton, T. M. Hederman, Rev. H. M. King, Rev. P. I. Lipsey, Rev. C. W. Crisler, J. H. Sherad, T. E. Enochs, Rev. W. H. Featherstun, Rev. C. Z. Berryhill, Rev. N. B. Harmon and J. B. Holland. Also Headquarters Committee: J. M. Morse, W. M. Buie, S. J. Taylor, T. B. Lampton, T. M. Hederman, H. M. King, H. V. Watkins. Board of directors of the Anti-Saloon League of America: J. M. Morse, T. J. Bailey and L. W. Cooper. T. J. Bailey was elected the seventh time as Superintendent of the Mississippi Anti-Saloon League.

In order to educate and agitate, that our people may be thoroughly alert, the League has put on a state-wide campaign of speaking. It is the purpose to reach every town of as many as 400 inhabitants. The speakers are of high order, such as Rev. G. W. Young, Louisville, Ky.; Hon. John G. Woolley, Chicago, Ill.; Rev. G. M. Hammond; D. D., Willmore, Ky., and Rev. J. Sidney Peters, D. D., Richmond, Va. The speaking began November 8th and will continue till February 25th, 1921.

There is great need of extra activity on the part of the League just at this time. It is true we have won several great battles, but there are yet others ahead. It would be nothing short of a national calamity for the League to relax its activities at this juncture. The liquor forces were never better organized, never had more available money, and were never more determined than at present. It is true they have failed in their legal contentions, but they are now laying deep their plans to defeat us in Congress—not in the present Congress—perhaps, but in the next one.

T. J. BAILEY Supt.

A GREAT REVIVAL AT SCOOBA.

One of the greatest revivals ever had at Scooba closed Nov. 11th. The preacher got a grip on the church and the entire town and held it to the end. The house was full to the last seat and we had to get extra seats to accommodate the crowd. The results are, first the people of the church and town are talking it most continually. The church has taken on new life. There were 17 for Baptism and 15 by letter. Many others made professions. We have nearly doubled our membership this year. We regret that Bro. Farr could not stay with us through the 2nd Sunday, but on account of a Chautauqua coming in at the time, we thought best to close the meeting at a high tide than to close when the interest probably would be lagging, for the people had their money tied up in it. Farr is indeed a great man in a great work. May God bless him more and more as he goes from place to place carrying the gospel message to the lost.

A. C. FURR.

The Baptists of Mississippi should be proud of Mississippi College. Because it is the fountain head from which flows a continuous stream of educated Christian men who represent the Baptist cause in every part of the state, and in nearly every in the union. It is the only standard college in the state that belongs to baptists where our boys can be given a Christian education under the supervision of our denomination.

If it is essential to the baptist cause that we read our denominational paper and it is, because we can't be intelligent baptists unless we read an aoly edited paper, and we have that. How much more necessary is it that we give our boys a Christian education? And let us do that, because we have a school that is second to none, where we can give our boys the very best instruction to be had in all the country.

In view of these facts let us keep the stream clear that our fountain may give forth a larger stream of christian manhood that will go forth to bless the cause of Christ all over the world and redound to the glory of God forever. So let us get behind our paper and our schools with a push and let us push to the glory of God.

A. C. PARKER,
Clinton, Miss.

MRS. G. B. CLARK.

At 6:00 P. M. Saturday, Oct. 30, 1920, the soul of our dear sister took it's flight to it's eternal home, that God has prepared for those that love Him, and are true and faithful to the end.

We can truly say she had faith in her Savior, and was resigned to His will in her afflictions of five years. It was an inspiration to be in her presence and see her happy smiling face. Her greatest sorrow was not being able to attend God's services to which she was always faithful and took a fond interest in all departments of the work. She was a senior member of the W. M. U., though she could not meet with us only at her home and how her soul was thrilled and her heart was filled to have an opportunity to be in His services. She did her part well in the campaign. She was a dear lover of humanity and numbered her friends by her acquaintance.

After a visit to her made one want to live closer to the one she trusted and served. Her devotion to her children and grandchildren was beautiful.

She leaves a husband, seven children, and all active members of the church, and a host of grandchildren and great grandchildren.

The loved ones find comfort in the thought that she is only waiting on the other side for them to join her where there will be no separation, pain nor sadness.

Her body was laid to rest in Mt. Creek cemetery to await Christ's coming. Services conducted by Pastor S. T. Courtney assisted by

A Super Sale of New and Reclaimed

U. S. ARMY GOODS

Prices cut to unheard of prices—Uncle Sam stands the loss—YOU get the GAIN—We bought in amazing quantities at lowest of prices and are giving you the advantage of our wonderful buying power—Send in your order Today. Help lower the High Cost of Living—Buy U. S. Army Goods.

WOOL BLANKETS

\$3.95 to \$9.25



4 lb. 64x84.....\$0.75
Reclaimed Blankets

A Grade, 4 lbs. each.....\$7.05

B Grade, 4 lbs. each.....\$6.95

C Grade, 4 lbs. each.....\$6.95

D Grade, 4 lbs. each.....\$3.95

NEW ARMY SHOES

\$8.05



Russett Leather Shoes.....\$8.85
U. S. Marine Trench Shoes.....\$8.85

Munson Last Heavy Work Shoes.....\$6.05

Olive Drab ARMY SHIRTS

Reclaimed \$1.95 to \$2.95



A Grade, \$2.95
B Grade, \$2.85
C Grade, \$1.95

Marine Black Rubber Raincoat \$9.95
Army Reclaimed Raincoats

A Grade.....\$5.95
B Grade.....\$4.95
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Life's crown well won
Now comes rest," at 82 years.

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MRS. W. E. LAIRD.

A POOR MAN.

A man is poor when he has lost the confidence of his friends, when people

in him; when his character is honeycombed by deceit and punctured by dishonesty. He is poor when he makes money at the expense of character; when he does not stand clean cut, supreme in his idea. When this is clouded he is in danger of the worst kind of poverty.—Exchange.

Colds Cause Grip and Influenza LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine," E. W. Grove's signature on box. 30c.

THE DEADLY PARALLEL.

How pitiable and pathetic are men's excuses for refusing to do what God tells them. Do men really believe God who twist his word in such fashion as Brother Rushing did in your issue of Dec. 2nd?

A parallel, but deadly:

Rushing says: "Paul who was the Apostle to the Gentiles never practiced it among the Gentiles." Referring to Divine healing.

Luke says, Acts 28:8-9. "And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed and laid his hands on him, and healed him. So when this was done others also, which had diseases in the Island, came, and were healed." Also Acts 19:11. "And God wrought special miracles by the hands of Paul." Who will you believe, Rushing or Luke? God did not have two kinds of Gospel, one for the Jews and another for the Gentiles even if the Apostles were temporarily forbidden to go among the Gentiles.

The miracles of healing were based on the atonement of Christ on the cross, and are not limited to any class of men, as such, nor to any period of time since Christ began preaching in Galilee, Mathew 4:23. The same is true of the Gospel, for healing is a part of the Gospel. How sadly that part of the Gospel has been neglected, even by Baptists, who are the especial guardians of His Word.

In Mathew 8:16-17 it is said "When the even was come, they brought unto Him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Mathew here quotes Isian 53:4 and the next verse is 5 "He was wounded for our transgressions—and with his stripes we are healed." All of which goes to show that Christ died for sickness as well as transgressions, and incidentally shows the close connection between sin and sickness. Even David duplicates this great prophecy of Isiah, in Psalms 103:3 "who forgiveth all thine iniquities and healeth all thy diseases." As this was the time when the Saviour was ushering in the era of grace, under which we now live, it is very significant that His healings were based upon that same atoning act of Christ as the forgiveness of our sins, and the very same word was used by Isiah in his reference to sickness, as Peter used in reference to our sins: I Peter 2:24. "Who his own self bare our sins", Isaias "bare our sickness", and Peter's "bare our sins" both refer to Christ's one act on the cross. Divine healing then, whether performed by the Saviour himself, or the Apostles through him, or by the "Elders of the church", or by the church today through its believing ministry, is a principle, as broad and deep as Calvary, and as far reaching as the Gospel of Christ, of which Gospel it is a part, and if it is not practiced today it is not because "the miraculous period of Christianity" to which



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Bro. Rushing refers, has ended, or been revoked, but because we do not believe God and do what he commands us to do, according to James 5:14-15, and other places. Some say, but if Christ "bare our sickness" why need we be sick at all. We need not. I might ask a question: If Christ "bare our sins" why need we sin. We need not. Or to put it another way, if Christ bare our sickness and we accept healing according to the word, we will never be sick any more. If Christ bare our sins and we accept forgiveness according to his word, we will never sin any more. Of course you can see that such questions are intended to confuse instead of making things clear.

Our conclusions from Mathew 8:16; 17 are as follows:

1. Sin and sickness are closely related, and have one cause.
2. Christ made atonement for both, according to Is. 53.
3. The miracles of healing were, and are, to convince men of the Divinity of Christ.
- b. of the efficacy of the Gospel in the remission of sins of soul and diseases of the body.
4. If we preach the one, for the same reason, we must preach the other.
5. That both are fundamental, and to preach a full gospel we must preach both.
6. That, if the miracle of healing the body has ceased, the miracles are of saving the soul has ceased also, and for the same reason.
7. That, faith itself is a miracle, and if the days of miracles are past it marks the passing of faith from the earth.

8. That both were included in the atonement and both must be and are included in the Great Commission, according to Mark 16:17-18, as Bro. Rushing quoted.

9. That if we contend that the Gospel is to be preached and believed to get men saved, it is also necessary that these signs should follow

them that believe. Mark 16:17, as a part of that Gospel, and attestation to it.

W. A. JORDAN.

HOSPITAL HAPPENINGS.

November was a good month at the hospital. We had 77 patients, 13 or a little more than 20 per cent of whom was charity. Only one death occurred and this was patient who was so far gone that there was no hope when she came. We have had several very sick people. At this writing we have people from a baby two weeks old to a man past 80 years.

Our people throughout the state have remembered us with many useful articles. The W. M. U.'s at

Houston, Terry, McCool, Macon,

Forest, Lake, Pascagoula, Florence,

Bethesda, Louisville, Hermanville,

Anguilla, Natchez and East Circle,

Water Valley and the G. A.'s at

Okolona and Mrs. W. M. Farrer,

Rockport have sent the following

articles: towels, sheets, pillow cases,

clean rags, quilts, pillows, dresser

scarfs, tray covers, napkins and hos-

pital shirts. The G. A.'s at the

Second Church, Jackson, sent 14

water tumblers Naron and Ferger-

son, Derma, and the Yallobusha

Canning Club under Mrs. D. H.

Thornton, Water Valley, sent us the

finest kind of boxes of canned fruits

and vegetables and other canned

goods. W. B. Jones of Flora sent

us a nice rolling chair. Miss Fairy

Gaza, Houston, spent us \$1.50 in

cash. The S. S. at Kewanee set us

\$10. Simmons and Wright of Kewanee sent us out of their tithing fund

\$25.00. These have all filled a

mighty needy place with us. The

good people who sent them will

never know how much we appreciated them.

There are quite a number of other articles we need along with a continuation of the above. We need chairs, new furniture, blankets. We will certainly appreciate any help that may come on these. Dr. H. M.

King of the Second Baptist Church, Jackson, authorizes us to say the W. M. U. in their church will give us \$10.00 on a fund to buy chairs. We need at this time five dozen (60) chairs. We prefer the money to buy as we want them all to be alike. Of course any color of a blanket except red would be suitable. We want to start a fund to pay for the furnishings of the new part of the hospital when it is complete. I wish some of our churches would write me they would pay for the furniture in rooms. It will take from \$250.00 to \$500.00 each. But send in something to help pay for the chairs. Romans 15:30.

M. K. THORNTON.

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Jackson, Miss.

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NEWS IN THE
CIRCLE
(Martin Ball.)

(Martin Ball.)

Rev. R. L. Bolton, of Madison, Ga., preached an excellent sermon before the Georgia Convention at the recent meeting. His text was "We preach Christ Crucified." One little flaw. He speaks of the "Universal Church," which he says is His body. That does not sound Baptististic.

Dr. D. W. Key presented the Georgia Convention with a gavel made from the tree under which Rev. Daniel Marshall preached and Kiokee church was organized in 1772. The convention had never possessed a gavel before.

The Mission Messenger and the Christian Index have been merged together. The Index taking over the Messenger. The unexpired subscriptions will be filled by the Index.

It is thought the South Carolina Baptists will authorize the purchase of the Baptist Courier at the meeting of the convention this week.

The Baptists of Georgia contributed during the past conventional year the princely sum of \$1,774,399.74. This was more than a million more than the total receipts of the previous year. This was done in a trying year by putting God first.

The First Church, Marietta, Ga., Dr. J. A. White, pastor, has recently closed a great meeting at the First ch. Dr. Austin Crouch, of Jonesboro, Ark., did the preaching. There were fifty additions to the church, thirty by baptism.

Dr. Alex. W. Bealer, of Blakley, Ga., has enjoyed an unprecedented increase in his prayer-meeting services. Just a short while ago he had only 15 at prayer meeting. Last week there were 484 present. Wonder how he did it.

The First church, Macon, Ga., has presented the pastor, Dr. William Russell Owen, with a Franklin touring car. So he easily gets around now.

Pastor Jas. B. Leavell says the First church, Houston, Texas, raised \$40,000 cash for the building of their quarter of a million meeting house. The work will soon begin. It was a great hour when the forty thousand raised.

We extend our cordial greetings to Dr. R. B. Gunter as he enters his new field of work. May the mantle of his illustrious predecessor fall on him, and he be given a double portion of Dr. Lawrence's spirit.

Rev. J. A. Martin has resigned the Immanuel Church, West Minister, S. C., to accept the call to the church at Allendale, same state.

Pastor N. O. Patterson, after a successful pastorate at the First church, at Tuscaloosa, Ala., accepts a call to Florence, same state.

Rev. S. S. Hacker goes from Louisville, Ky. to Ardmore, Tenn., as pastor of the First church. He is said to be a strong young man.

Missionary Day, which comes December 13, was postponed waiting the return of President Mullins from

his inspection in Europe and elsewhere. Drs. Gambrell and Mullins will have many interesting and instructive things to tell the people.

Dr. P. R. Jester, of Greenwood, S. C. assisted pastor Pope A. Duncan in a good meeting at Glasgow, Ky. There were 58 additions, 42 by baptism. C. P. Curry led the music.

Dr. Finley F. Gibson, of Walnut Street church, Louisa, Ky. just closed a splendid meeting with Calvary church, Lexington, Ky. The congregations were largest ever witnessed in that church. Eighty-seven additions, 59 by baptism. \$500.00 was given to Dr. Gibson and \$250 to the singers. Mr. and Mrs. Stine led the music.

Home Board Evangelist L. C. Wolfe closed a meeting recently in which there were 78 added to the church. The meeting was at Springfield, Mo. Pastor Miller is happy.

Rev. C. W. Boone is doing his own preaching in a meeting with his church at Owensboro, Ky. There had been 60 additions when last heard from, and the meeting was just getting in good headway.

Evangelist T. T. Martin, of Blue Mountain declined to accept the Chair of Bible in Lanier University, Atlanta, Ga., and will continue in Evangelistic work for which he is so well fitted. He goes for a three months campaign in California January 1.

John D. Rockefeller has given \$63,763.357. It is placed in the hands of the Laura Spelman Rockefeller Foundation, which was created to honor the memory of his gifted wife who died some time ago. This gift is a benefaction to women and children. It is wise and timely.

IN MEMORY OF MRS. S. C.
SHIVERS.

Sister S. C. Shivers whose genial spirit took its flight home to God Sept. 14, 1920, was born February 25, 1846. She was married to S. C. Shivers 1865, to them were born 13 children, eleven now living, all having joined the church. Sister Shivers joined the church at Old Hebron in Lawrence County 1877, later she became a charter member of Shivers church where she remained a loyal member until God called her spirit unto Himself to join her husband who had preceeded her to the glory land.

Sister Shivers was loved by her neighbors. She was always ready to assist the needy and to visit the sick. As a Christian she was true to her Saviour and always delighted to have her pastor in her home. She was persistent in the training of her children to be good citizens and also to accept Christ as their Saviour. Her motherly advice was impressive and gentle. As a wife she was helpful and loving. When the call came she was with her daughter, Lela near Hebron.

Her body was laid to rest in the family cemetery at her home in the presence of a host of friends and relatives. Funeral services held by B. E. Phillips, her present pastor and J. C. Buckley, her former pastor, who spoke of her splendid life and calling attention to the motherly advice she had so often given her.

children. Truly a good woman has fallen but heaven has been brought nearer to her loved ones.

J. C. BUCKLEY.

HE THAT WINNETH SOULS IS
WISE.

The wisdom of the Baptist Bible Institute faculty and students will appear from the following enumeration.

During the summer the faculty visited 70 churches, delivered 563 sermons, witnessed 320 professions of faith and 350 baptisms, conducted 80 Sunday School or B. Y. P. U. classes, made 15 visits to jails and hospitals for religious purposes and dealt with 362 individual homes.

While about forty of the students visited 277 churches, preached 1634 times, witnessed 887 professions, and 856 baptisms, and conducted 252 Sunday School and B. Y. P. U. classes, made 89 visits to jails and hospitals and did religious work in 4764 homes. In other words the Institute force reached 347 churches delivered 2197 addresses and received into the fellowship of Baptist churches by baptism 1206 and 236 by letter, touched 332 Sunday School or B. Y. P. U.'s and dealt with more than 5000 homes doing different religious work.

The Institute makes personal work a distinct character of this school. The faculty not only teaches the plan, but practices it.

We have a fine student body this year who are entering heartily into the spirit of Evangelism here in the city and the surrounding country. We are training men and women in gospel music, Sunday school, B. Y. P. U., and work, besides a magnificient course built on the English Bible.

G. H. CRUTCHER,
(Per Secty.)
Chair. of Evangelism,
Baptist Bible Institute.

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Jackson, Miss.

THE RIPENING FIELDS.

Never before in the history of Baptists ought the scene in the life of the Saviour become more vivid, or His words more forcible, than when He faced the multitudes, had compassion on them, and charged His disciples to pray for more laborers to be sent into the great harvest fields: "But when he saw the multitude He was moved with compassion, because they were distressed and scattered as sheep not having a shepherd. Then he sayeth unto His disciples, the harvest truly is plenteous but the laborers are few: Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

This incident ought to impress us with four great facts:

1. A distressed and lost world. Never was this more real than today.

2. A band of blind and indifferent disciples. Are not thousands of Christians that way today? Considering our great numbers, what comparatively few fully realize their obligations to give the gospel to a lost world?

3. A compassionate Saviour. His great heart ever beats with the deepest sympathy and love for a lost world. He so loved the world that He gave His life for its redemption.

4. A great remedy and the means provided for their deliverance. We cannot read this touching incident in the life of Jesus without drawing the following conclusion:

1. Jesus saw the multitudes and must have taken some pains to make their acquaintance and to acquaint the disciples with their vast numbers. He went about all the cities and villages, teaching, preaching and healing. He was evidently interested to know how many people there were about Him. He wanted His disciples to know, and ordered them to "lift up your eyes upon the fields". But some people seem never to see other people. They do not know or care to inform themselves about the needs of the world. If we would be like Christ we must take a view of the multitude about us. Every Baptist should inform himself, read our denominational papers, that bring to our knowledge the vast numbers, in our own land and through out the world, who are lost, distressed and scattered as sheep without a shepherd.

2. He observed their distressing condition. He was not interested simply to know their number, but how they fared, physically and spiritually. He knew and saw their lost deplorable condition. He wanted His disciples to look beneath the mere number into the depths of their dire needs. He wanted their needs to weigh upon the hearts of His disciples as they pressed down upon His own heart. Their indifference, and that of all Christians, could be removed only as they come in sympathetic touch with suffering humanity. Knowledge creates in the hearts of those whose hearts are akin to the great heart of the Savior, the same deep compassion that moved Him to give himself for the salvation of the lost. Here lies the very heart of missions and the sacrifices to give the Gospel to the

World.

3. He not only observed their vast numbers, felt their great needs, but provided the means for their redemption. He did not merely look upon their needs and turned indifferent ear to their cries, but, like the good Samaritan, stooped and ministered to their wants. Whatever value there may be in the good laws on nations, or the elevating influence of learning, it remains forever that the Gospel of His Son is the first and supreme need of the world, and men to preach that Gospel is God's means for the redemption of this old earth. "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." Surely the fields are ripe and the laborers are few, and now, as never before, these needs should be brought home to the hearts of our people. O, for a compassionate church, standing beside a compassionate Saviour. Then will we know and see and feel the world's great needs. Then will we send the glorious Gospel of the Blessed Son of God to the suffering millions of the earth.

R. M. BOONE,
Marks, Miss.

MY VISIT TO MISSISSIPPI COL-
LEGE

J. R. Sanders, Canton, China
My Joy in Seeing the Baptist Schools
of Mississippi.

Early in the year I had an opportunity to see the Woman's College at Hattiesburg, meet president and his companion in service, know a number of the teachers and study body, give two addresses, see the present beautiful buildings, and learn of their large plans for the future. It was indeed a real joy to see this fine institution and feel the delightful Christian atmosphere that determines largely a school's worth as a Christian force. Seeing this institution made me glad to accept an invitation to come to Mississippi Baptist College and give several lectures to the students in this and Hillman College. I found these two colleges doing a splendid work, greater than I had anticipated, yet I had learned to expect great things from these schools by reason of what I had seen in China and elsewhere from those who had received their early training and inspiration in the colleges at Clinton. Surely wisdom is justified by all her children, and judging thus these schools have been a mighty factor in the Baptist life at home and abroad.

The Memory of Mississippi Baptists
is Peculiarly Tender to Me.

Of all the states in the South, except one where I have labored most and my native state, there is no one that has so many blessed memories as the state of Miss. For almost the whole time I have labored these nineteen years in China my salary has been paid by the First Baptist church at Meridian. I have been called their foreign pastor. Our fellowship during these passing years has been gracious and abiding. I shall never forget the Baptists of Miss., for what the First Church at Meridian has done for our field. Then again it was my great privilege to spend the first

three months of my life in China with Dr. and Mrs. Graves, guests in their home. Never shall I forget the blessings that came to my life during these early days. China never had two servants who have done more to meet the needs of the Chinese and the missionaries than these two honored and most fruitful lives. Dr. Graves has passed into His glorious presence, yet Mrs. Graves remains a benediction, and an inestimable blessing to the Chinese and the missionaries in So. China. Also Dr. E. Z. Simmons and Mrs. Simmons were our dearest friends. Dr. Simmons started the work with the Hak-kas. He labored with these people, making his home in Canton, but we were appointed to live and labor in the Hak-ka country. We had to get much information and help from Dr. Simmons. He was always ready to encourage and help. In addition to these I have known a number of the younger missionaries from Miss. who are performing well their task in different parts of China. They are revealing to the Chinese the noble ideals and life which they received in the homes and schools of Mississippi. These memories bind me very close to the state and make me rejoice in what you have done in the past and are doing now to make Christ known to all the world. Your part has been exceedingly important.

The Far Reaching Influence of the
Baptist Schools.

I wonder if our people realize how inexorably the destiny of our work at home and abroad is bound up with the life of the Baptist schools in this state. As I came in touch with the young men in Mississippi Baptist College, I was conscious of the fact that I saw the leaders of the churches of Jesus Christ in Miss. and in many other parts of the world. No investment will mean more for the life of the denomination, as a world power, than in these schools who mold the future leaders, and they others in turn, for all time to come. The picture ought to stir every fiber of our being to make these schools what they need to be so as to give our young people the very highest and most efficient training that can be obtained in this country. Every interest of our denomination calls for this with the strongest possible appeal. Every interest of our work on the foreign field joins in the appeal.

As I meet the large number of volunteers and others considering service on the foreign fields, I saw our work in the "regions beyond" is also bound up with the life of our schools here. Our greatest need in China today is the right kind of men and women, capable, loyal, true, heroic absolutely surrendered to the Captain of the advancing army to be used with all their talents as He may desire for all time and conditions. We must look to the colleges here to furnish such leaders.

We are determining in a large way the results of the work in the most distant fields as we make our schools strong and efficient in producing world leaders. To fail to

equip these institutions adequately and man them with the right kind of helpers, we weaken the whole battle front and make success impossible as we face mighty forces long entrenched in the heathen lands.

I wish it were my privilege to speak a word to the men and women of Mississippi with means. I would like to say that my touch with practically all our mission work in the Orient reveals to me that the Baptists of the United States have an opportunity no age has ever had to influence a world for our Lord and Master. The Orient is looking to the United States as their best friend and unselfish adviser. We have not only waiting hearts for our message, but friendly ones, ready to hear and wishing to know what a friend can tell a friend how to live well and gloriously for our God and Saviour. Our answer to the world's appeal must be met largely in the way we equip leaders to represent Christ in these needy fields. One of the best ways to make your money count for all times and places will be to invest it in the right kind of schools in this country. Treasures thus invested shall never perish or wane, but shall go on blessing the world until the kind of this world becomes the kingdom of our Lord and Christ and He shall reign forever and forever.

The blessings of my trip will linger with me through the years and be an inspiration to me as I return to China to give my life to make this great country a part of God's kingdom among men. I crave your prayers and cooperation in this holy task.

Yours in the fellowship,
J. R. SAUNDERS.

32,000 PUPILS NOW IN BAPTIST
SCHOOLS.Denominational Institutions in the
South Establish New Record in
Matter of Enrollment.

Baptist academies, colleges, universities and seminaries of the South have decidedly the largest enrollment of pupils in their history, it is announced by the Education Board of the Southern Baptist Convention, the number of pupils now in attendance upon them being 32,516. Of this number 14,987 are males and 18,429 females.

From the Baptist 75 Million Campaign the Baptist educational institutions of the South are to receive \$20,000,000.

To Stop a Cough Quick
take HAYES' HEALING HONEY, a cough medicine which stops the cough by healing the inflamed and irritated tissues. A box of GROVE'S O-OPEN-TRATE SALVE for Chest Colds, Head Colds and Croup is enclosed with every bottle of HAYES' HEALING HONEY. The salve should be rubbed on the chest and throat of children suffering from a Cold or Croup.

The healing effect of Hayes' Healing Honey inside the throat combined with the healing effect of Grove's O-Pen-Trate Salve through the pores of the skin soon stops a cough.

Both remedies are packed in one carton and the cost of the combined treatment is 35c.

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THE PRICE OF THE TOKYO CONVENTION

"How much will it cost to hold the World's Sunday School Convention at Tokyo?" asked a physician in the Far East last summer, as he was discussing with a friend the great gathering that was then ahead. He meant in dollars and cents; he was curious to know the total financial investment that such a convention represented. But the common question goes far beyond a matter of dollars and cents, or yen and sen. The cost was very great. Was the price paid too high?

That there were many blessings no one should be in doubt. Foremost among them must be noted the daily morning devotional period conducted by Dr. W. E. Biederwolf, the well known evangelist. Here was sound Bible study and the searching of the hearts and lives by the Holy Spirit, and many were brought to new or renewed surrender to the mastery of the Lord Jesus.

There were a few messages by speakers in the main sessions of the convention which were true to the Bible as the inerrant Word of God and to the blood gospel of the Lord Jesus Christ as the only way of salvation for lost men. And in sectional meetings of the convention, held in various parts of the city, evangelism was studied in relation to Sunday school work, and the gospel was given, and in some meetings many open decisions to take Christ as Savior and Lord were made. Approved methods of Sunday school work were brought before the representatives of many nations, and vigorous extension of world wide Sunday school work was planned for.

The work of Christian missions in Japan and other non-Christian countries was brought prominently to the attention and study of the delegates, and exceptional opportunities were given, by spoken address and a large amount of printed matter, to know what Christian missions are doing today. An utterly exceptional opportunity was given, by the convention, for people from Christian homelands to mingle freely with the missionaries themselves and many a delegate must have gone home with a new understanding of missionary work.

Christianity itself was given a publicity, a nation-wide advertisement in the Land of the Rising Sun, the like of which has certainly never occurred before in the Christian era. The Japanese Empire as a nation, from the emperor down, received and exploited the World's Sunday School Convention with amazing publicity and cordiality. It was a national advertising campaign that true missionaries of the Gospel of Jesus Christ can prayerfully turn to account for the salvation of lost souls. It offers a "point of contact" between Christian missionaries and the Japanese people that ought to last for a long time to come.

Furthermore, multitude of God's children the world around were undoubtedly praying that God would use the Tokyo Sunday School Convention for a blessing to Japan. God hears and answers prayer.

Are there any factors on the other side of the account—losses rather than gains?

An adequate answer to this question must go back to the beginnings of the convention. Before the invitation to hold the World's Eighth Sunday School Convention in Tokyo was presented to the World's Convention at Zurich in 1913, representatives of the World's Sunday School Association had visited political, financial, and social non-Christian leaders of Japan and had secured from them at least tacit assurance that they would put themselves back of making the convention a success if it were held in Japan. Christian Japanese leaders and Christian missionaries were also, of course, consulted and interested. But it seemed to be an accurate and fair statement that part of the genesis of the convention was the securing of non-Christian support in a pagan land.

That was a root mistake which bore fruit in numberless regrettable ways. For is it ever anything less than a tragedy when the Church of Jesus Christ is supported, praised and patronized by the non-Christian world? These terms are not too extreme to describe the situation in the Tokyo convention. They describe the dominant characteristic of the convention. And they are in sad contrast with our Lord's last words to his disciples before he was crucified by a Christ-rejecting world: "If ye were of the world, the world would love its own; but because ye are not of the world, but I close you out of the world, therefore the world hateth you. Remember the word that I said unto you. A servant is no greater than his lord."

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meeting Shintoist meetings, and not long ago a meeting of Japanese brewers, in which he complimented the brewers on being the biggest tax payers in the Empire. He has spoken of Christian publicity in very low terms. The Japanese Christian pastor who mentioned these facts to the writer said, with deep feeling: "That such a man should be made the head of a committee of the World's Sunday School Association—no Christian should stand for it; I cannot stand it." That Japanese pastor, by the way, because of the many regrettable facts that were not incidental, but fundamental, in the convention; he said he could not conscientiously do so.

Among the vice-presidents of the Patron's Association were Viscount Shibusawa, who has been called the father of the banking system of Japan, and who stated on platform of the convention that he was a Confucianist; and Baron Skatani, formerly Japan's minister of finance, and ex-mayor of Tokyo; as one of the leading spirits of the Patron's Association, he served also as chairman of the executive committee. The present mayor of Tokyo, Viscount Tajiri, and the president of the Chamber of Commerce, Mr. Fijiyama, were also vice-presidents of the Patron's Association. This organization raised a budget of about 285,000 yen (\$142,500) toward the expenses of the convention, which included a gift from the emperor of 50,000 yen. Out of this budget the Patron's Association paid for the Convention Hall, costing 140,000 yen. The emperor's gift was the largest he had ever made to such a cause.

Have the members of the World's Sunday School Executive Committee really thought the significance of the fact that the building for a convention bringing together Christian workers from the entire world was built for those Christians by intelligently pagan political and financial leaders of a heathen land, who knew of Jesus Christ and of Christianity and who were deliberately rejecting Christ? In view of this, can you imagine the feelings of many Christians in that land, when, three hours before the convention was to open, that building was destroyed by one of the swiftest cataclysms of fire that is ever seen from apparently natural causes? A missionary told one of the American visitors at the convention that a Japanese unbeliever had said to him: "If the Christians have a living God, he was the one who burned that hall, because he knew it was not built for him."

Another comment on the fire was made by the pagan manager of one of the largest hotels in Japan—and as a hotel manager he was, of course in an exceptional position to know many of the things that were going on. After the fire he gave out an interview in which he said: "Well, I thought ever since it was put that something must happen to that building. And when the fire came, something right was done."

The Japanese Christian pastor had been greatly troubled all summer long, by the building of the Convention Hall by the non-Christian Patrons' Association. He passed it Sunday after Sunday—the con-

struction work of course going on uninterruptedly on the Lord's day—on his way to his own soul-winning gospel meeting, and he said afterwards that he actually suffered in his mind from the impression made upon. "That building," said he to himself, "is under the curse of God." In September a typhoon swept through Japan, and as this pastor opened his morning paper the day after the storm, he fully expected to read that the hall had been destroyed by the elements. To his surprise he found it was undamaged. Yet he could not get away from his conviction. And then, the day on which the convention was to open, the building was burned to the ground, the walls falling in twenty minutes after the terrible fire started. Can you imagine his feelings then? His unshakable conviction seems to have been more than a mere human premonition; evidently God had been speaking to him.

And does it not seem significant that the Chinese and Japanese symbolical bats and crows, standing for Morning and Evening, which had been built in the outer walls of the Convention Hall, were instantly wiped out by the fire, while the beautiful statuary of Christ and the children, only forty feet in front of the furnace heat of destruction, was absolutely untouched by flame, heat, or smoke?

Walking over the devastated ground on which the hall stood, the writer picked up a few copies of smoke blackened books that had been placed in the Convention Hall for free distribution to the Christian delegates. The book was entitled, "The Mahayana Buddhists and their Work for Children,"—ten copies were given by Buddhists to the Christian delegates, who reviewed the Buddhist Sunday School Rally the following Sunday, as recorded on the facing page. The following extract from the introductory chapter discloses plainly the attitude of the Buddhist toward the Christian of this convention—and we must remember that this was not the fault of the Buddhists but the fault of the convention for making possible any such tragic misunderstanding of the meaning and message of Christianity:

The Buddhists' Message to the Convention

This booklet is published to describe the actual state of Buddhism in modern Japan as well as its activities in Japan, and to present it before the world at this good opportunity of the International Sunday School Convention which is taking place in Tokyo. For all the good works of this convention all the Buddhists in Japan tender their heartiest sympathy and are ready to show their respect and thanks to visitors from every quarter of the world.

It is now possible to hope for a cooperative effort of all religions for the sake of human culture.

Fanatical, superstitious, and irrational intolerance in regard to religious beliefs, races and nationalities must disappear before humanity, justice and freedom are to be realized in the reconstruction of a new world.

If humanity, liberty and justice are

really aimed at by all religions, we must first of all cooperate in our spiritual and philanthropical work for the happiness and peace of the world.

It is therefore necessary, besides the League of Nations, to have a League of Religions which alone is able to validate the diplomatic paper of the former. Let every one of the pious-hearted cherish this faith, and let him at the same time work for common good of humanity in love and friendship.

The distribution of this book to the delegates was authorized by those in charge of the convention. "The Patrons' Association," said an American Sunday School worker actively associated in the management of the convention, "wants the convention to stand in with every one in Japan." Hence these "courtesies" and concessions. "The Buddhists have been crowding their courtesies upon us so that we are embarrassed to accept them" (as a Christian well might be!). "They want us to review their Buddhist Sunday School children's parade. We shall not do this officially, but ten persons will unofficially be appointed to review the parade." This was done, and the account of the resulting fellowship between Christians and Buddhists is given on the facing page; it will be discussed more fully in a later editorial. What shall we say of the word of God to his children: "Whosoever . . . abideth not in the teaching of Christ, hath not God . . . If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting, for he that giveth him greeting partaketh in his evil works" (2 John 9-11).

Another part of the high price that was paid for the Tokyo Convention was the fellowship that the convention entered into with Shintoism and Buddhism in what many count an act of worship, when bowing to the portrait of the Emperor.

This amazing incident, so big with far-reaching significance in the work of Christian missions in Japan, is described in full on the facing page.

It is true that some missionaries and some Japanese will tell you that bowing to the Emperor's portrait is not an act of religious worship, but merely an expression of patriotism. Indeed, the Japanese government not long ago stated officially that such bowing was in loyalty and patriotism only, and not to be considered as a matter of religion.

How Yet it is well known that the act has for many years been one of the foremost rites of Shintoism, and in the understanding of the multitudes of Japanese people today it is religion pure and simple. Emperor worship was for centuries a prominent part of the life of Japan. Why Japanese Christians Will Not

Bow

How this action of the convention impressed, not Americans, but the Japanese, is the real question. The pastor of one of the largest evangelical churches in Japan told the writer that one of his Bible women had been at the convention the morning when the convention had thus revered the portrait of the Emperor, and was shocked by what

she saw. Japanese Christians, he

said, today decline to take part in this rite. He said that personally he would not thus bow to the portrait of the Emperor, and he keeps his own children home from school on those holidays of the year when the Japanese school children are required to bow. "There is a tinge of idolatry in it," said the pastor. "A Japanese newspaper said, the day after the convention had done this that the foreigners had haishita the Emperor's portrait; had 'adored' it. In some quarters the Emperor is now considered a divinity. In former days it was considered sacrilegious to look at the Emperor himself. What the convention did," he added sadly, "struck a blow on the one hand at those who are hesitating in this matter, and on the other hand at those who have refused to bow."

Some thirty years ago a well known Japanese pastor, who was then a member of the faculty in a national college in Tokyo, refused as a Christian to bow to the portrait of the Emperor's birthday, and held his head upright. He was expelled from the faculty; but much discussion of his action followed.

Japanese parents have taken their children out of government schools and put them in Christian mission school in order that they might not have to perform this act of what they consider worship. And what such Japanese Christian parents will not let their children do, and would not do themselves, the World's Sunday School Convention did.

A consecrated American missionary said to the writer that there was absolutely no need for any Christian in Japan to bow to the imperial portrait. "The Japanese would respect us if we did not do it," she said, and added, "If there were any need for it I should leave the country first." While people will tell you that it does not mean anything, if you go to both the Japanese and the missionaries who know the country and the people, they will tell you that it is worship. "Down where I live," said the missionary, "it is worship pure and simple." She had gone to a number of sessions of the convention, with some uncertainty as to whether she ought conscientiously to attend. After seeing the great audience of Sunday school delegates share in this act of worship she said she could never pass through the convention doors again. And she did not.

Another missionary, in defending his own bowing before the emperor's portrait, pointed out that if the portraits of the Emperor and Empress were to be presented by the convention, and were to be shown before the convention, bowing was a necessity. But notice that big "if." It might have seemed like a studied and unpardonable affront for twenty-five hundred delegates to stand before the portrait and defy the national religious custom. But why should a Christian convention present, in this way, portraits of the reigning family of a non-Christian land, especially in view of the national religious custom?

Or, if some Christians conscientiously felt that their bowing to the imperial portrait meant nothing as between themselves and God, what of God's plain counsel to them concerning their weaker Christian

brethren—if indeed those who refused to do this were weaker? Can we not hear God saying: "But take heed lest by any means this liberty of yours becomes a stumbling block to the weak . . . For through thy knowledge he that is weak periseth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ" (1 Cor. 8:9, 11, 12).

A MINUTE AT A TIME.

(By Alice L. Whitson.)

Life's a thing that's quite uncertain,

Something not controlled by man. It is ours—just for the minute To enjoy as best we can.

With each little passing minute,

We are living right or wrong, Every minute we are sowing, Seeds of sadness, or of song.

With each little passing minute,

We must some thing do or say That will gladden life for someone, Brighten someone's lonely way.

Yesterday is gone forever.

Tomorrow's sun may never shine— So live well—each passing hour, Just a minute at a time.

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That there were many blessings no one should be in doubt. Foremost among them must be noted the daily morning devotional period conducted by Dr. W. E. Biederwolf, the well-known evangelist. Here was sound Bible study and the searching of the hearts and lives by the Holy Spirit, and many were brought to new or renewed surrender to the mastery of the Lord Jesus.

There were a few messages by speakers in the main sessions of the convention which were true to the Bible as the inerrant Word of God and to the blood gospel of the Lord Jesus Christ as the only way of salvation for lost men. And in sectional meetings of the convention, held in various parts of the city, evangelism was studied in relation to Sunday school work, and the gospel was given, and in some meetings many open decisions to take Christ as Savior and Lord were made. Approved methods of Sunday school work were brought before the representatives of many nations, and vigorous extension of world wide Sunday school work was planned for.

The work of Christian missions in Japan and other non-Christian countries was brought prominently to the attention and study of the delegates, and exceptional opportunities were given, by spoken address and a large amount of printed matter, to know what Christian missions are doing today. An utterly exceptional opportunity was given, by the convention, for people from Christian homelands to mingle freely with the missionaries themselves and many a delegate must have gone home with a new understanding of missionary work.

Christianity itself was given a publicity, a nation-wide advertisement in the Land of the Rising Sun, the like of which has certainly never occurred before in the Christian era. The Japanese Empire as a nation, from the emperor down, received and exploited the World's Sunday School Convention with amazing publicity and cordiality. It was a national advertising campaign that true missionaries of the Gospel of Jesus Christ can prayerfully turn to account for the salvation of lost souls. It offers a "point of contact" between Christian missionaries and the Japanese people that ought to last for a long time to come.

Furthermore, multitude of God's children the world around were undoubtedly praying that God would use the Tokyo Sunday School Convention for a blessing to Japan. God hears and answers prayer.

Are there any factors on the other side of the account—losses rather than gains?

An adequate answer to this question must go back to the beginnings of the convention. Before the invitation to hold the World's Eighth Sunday School Convention in Tokyo was presented to the World's Convention at Zurich in 1913, representatives of the World's Sunday School Association had visited political, financial, and social non-Christian leaders of Japan and had secured from them at least tacit assurance that they would put themselves back of making the convention a success if it were held in Japan. Christian Japanese leaders and Christian missionaries were also, of course, consulted and interested. But it seemed to be an accurate and fair statement that part of the genesis of the convention was the securing of non-Christian support in a pagan land.

That was a root mistake which bore fruit in numberless regrettable ways. For is it ever anything less than a tragedy when the Church of Jesus Christ is supported, praised and patronized by the non-Christian world? These terms are not too extreme to describe the situation in the Tokyo convention. They describe the dominant characteristic of the convention. And they are in sad contrast with our Lord's last words to his disciples before he was crucified by a Christ-rejecting world: "If ye were of the world, the world would love its own; but because ye are not of the world, but I close you out of the world, therefore the world hateth you. Remember the word that I said unto you. A servant is no greater than his lord."

In expressing its conscientious condemnation of many of the things that were done at the Tokyo Convention, the Sunday School Times would, at the outset of these editorial discussions, express also its regret that this journal did not utter some words of protest and counsel long before the convention was held, against the deplorable concessions that were made. The Sunday School Times, while never having had any official connection with the World's Sunday School Association, nevertheless has gladly supported its work from the beginning, and gave wide publicity last spring and earlier to the plans for the world gathering. But not until the convention was held and was, personally attended and closely studied by the Editor, did he and the Times have any realization of the extent of the coalition between pagans and Christians that so dominated the meetings.

The Times does not wish to shirk, therefore, any blame attaching to itself for having failed to call attention to danger points long ago, even though such protest would not have been likely to alter the situation materially.

Do Christians Need Pagan Patronage?

In preparation for the convention a "Patron's Association," chiefly of non-Christian Japanese leaders, was formed and did a vast amount of effective work.

The president of this Patron's Association was Marquis Okuma, formerly Premier of the Empire, and conspicuously a non-Christian. It is well known that he has taken part in many movements in Japan, addressing Christian meetings, Buddhists

meeting, Shintoist meetings, and not long ago a meeting of Japanese brewers, in which he complimented the brewers on being the biggest tax payers in the Empire. He has spoken of Christian publicity in very low terms. The Japanese Christian pastor who mentioned these facts to the writer said, with deep feeling: "That such a man should be made the head of a committee of the World's Sunday School Association—no Christian should stand for it; I cannot stand it." That Japanese pastor, by the way, because of the many regrettable facts that were not incidental, but fundamental, in the convention; he said he could not conscientiously do so.

Among the vice-presidents of the Patron's Association were Viscount Shibusawa, who has been called the father of the banking system of Japan, and who stated on platform of the convention that he was a Confucianist; and Baron Skatani, formerly Japan's minister of finance, and ex-mayor of Tokyo; as one of the leading spirits of the Patron's Association, he served also as chairman of the executive committee. The present mayor of Tokyo, Viscount Tajiri, and the president of the Chamber of Commerce, Mr. Fujiyama, were also vice-presidents of the Patron's Association. This organization raised a budget of about 285,000 yen (\$142,500) toward the expenses of the convention, which included a gift from the emperor of 50,000 yen. Out of this budget the Patron's Association paid for the Convention Hall, costing 140,000 yen. The emperor's gift was the largest he had ever made to such a cause.

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Another comment on the fire was made by the pagan manager of one of the largest hotels in Japan—and as a hotel manager he was, of course in an exceptional position to know many of the things that were going on. After the fire he gave out an interview in which he said: "Well, I thought ever since it was put that something must happen to that building. And when the fire came, something right was done."

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It is true that some missionaries and some Japanese will tell you that bowing to the Emperor's portrait is not an act of religious worship, but merely an expression of patriotism. Indeed, the Japanese government not long ago stated officially that such bowing was in loyalty and patriotism only, and not to be considered as a matter of religion.

How Yet it is well known that the act has for many years been one of the foremost rites of Shintoism, and in the understanding of the multitudes of Japanese people today it is religion pure and simple. Emperor worship was for centuries a prominent part of the life of Japan.

Why Japanese Christians Will Not Bow

How this action of the convention impressed, not Americans, but the Japanese, is the real question. The pastor of one of the largest evangelical churches in Japan told the writer that one of his Bible women had been at the convention the morning when the convention had thus revered the portrait of the Emperor, and was shocked by what she saw. Japanese Christians, he

said, today decline to take part in this rite. He said that personally he would not thus bow to the portrait of the Emperor, and he keeps his own children home from school on those holidays of the year when the Japanese school children are required to bow. "There is a tinge of idolatry in it," said the pastor. "A Japanese newspaper said, the day after the convention had done this that the foreigners had harassed the Emperor's portrait; had 'adored' it. In some quarters the Emperor is now considered a divinity. In former days it was considered sacrilegious to look at the Emperor himself. What the convention did," he added sadly, "struck a blow on the one hand at those who are hesitating in this matter, and on the other hand at those who have refused to bow."

Some thirty years ago a well known Japanese pastor, who was then a member of the faculty in a national college in Tokyo, refused as a Christian to bow to the portrait of the Emperor's birthday, and held his head upright. He was expelled from the faculty; but much discussion of his action followed.

Japanese parents have taken their children out of government schools and put them in Christian mission school in order that they might not have to perform this act of what they consider worship. And what such Japanese Christian parents will not let their children do, and would not do themselves, the World's Sunday School Convention did.

A consecrated American missionary said to the writer that there was absolutely no need for any Christian in Japan to bow to the imperial portrait. "The Japanese would respect us if we did not do it," she said, and added, "If there were any need for it I should leave the country first." While people will tell you that it does not mean anything, if you go to both the Japanese and the missionaries who know the country and the people, they will tell you that it is worship. "Down where I live," said the missionary, "it is worship pure and simple." She had gone to a number of sessions of the convention, with some uncertainty as to whether she ought conscientiously to attend. After seeing the great audience of Sunday school delegates share in this act of worship she said she could never pass through the convention doors again. And she did not.

Another missionary, in defending his own bowing before the emperor's portrait, pointed out that if the portraits of the Emperor and Empress were to be presented by the convention, and were to be shown before the convention, bowing was a necessity. But notice that big "if." It might have seemed like a studied and unpardonable affront for twenty-five hundred delegates to stand before the portrait and defy the national religious custom. But why should a Christian convention present, in this way, portraits of the reigning family of a non-Christian land, especially in view of the national religious custom?

Or, if some Christians conscientiously felt that their bowing to the imperial portrait meant nothing as between themselves and God, what of God's plain counsel to them concerning their weaker Christian

brethren—if indeed those who refused to do this were weaker? Can we not hear God saying: "But take heed lest by any means this liberty of yours becomes a stumbling block to the weak . . . For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ" (1 Cor. 8:9, 11, 12).

A MINUTE AT A TIME.

(By Alice L. Whitson.)

Life's a thing that's quite uncertain,

Something not controlled by man.
It is ours—just for the minute
To enjoy as best we can.

With each little passing minute,
We are living right or wrong,
Every minute we are sowing,
Seeds of sadness, or of song.

With each little passing minute,
We must some thing do or say
That will gladden life for someone,
Brighten someone's lonely way.

Yesterday is gone forever.

Tomorrow's sun may never shine—
So live well—each passing hour,
Just a minute at a time.

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